IDENTIFYING AND DEVELOPING TEENS TO INCORPORATE THEM INTO
LEADERSHIP AT WINNING SOULS EVANGELISTIC CHURCH

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ABSTRACT

IDENTIFYING AND DEVELOPING TEENS TO INCORPORATE THEM INTO
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Winning Souls Evangelistic Church (WSEC) is an eight year old start-up church located in Pasadena, Maryland. Youth are active participants in various aspects, however, there is not a leadership development program in place to train teens to become leaders within the church. The project hypothesis suggests that teens that are identified and developed as leaders through mentoring, will be better prepared for leadership roles after seven weeks, then those teens not intentionally sought out for leadership development. The methodology used will be qualitative in nature. The purpose of this project is to provide teens with leadership development skills where they will be guided by a mentor, so that they may lead in the church.

ACKNOWLEDGEMENTS

The Doctorate of Ministry Program has rightly been labeled a journey. Like any other journey, the researcher's experience has met with struggle, strain and sickness, but also support, success and spiritual encouragement and enlightenment. All things have really worked together for good in the culmination of this journey. Consequently, the first acknowledgment is due to God alone who without Him the researcher realizes he would not have made it. The realization of "sufficient grace" has been evident throughout the time in this program. Whether God worked through a peer, the school, family or spiritual formation in the researcher – God was a present help in the time of need and He alone gets the glory.

Additional acknowledgements must be given to the researcher's Doctor of Ministry peer group for their help and support. Rev. Tyrone Martin has been an amazing big brother and friend who has helped the researcher keep his spiritual and educational morale up. Special thanks to Dr's Tom Dozeman and Randy Grimes for believing in the researchers' work enough to grant him a faculty scholarship, ensuring he returned to the program during a time of financial strain. They didn't realize it, but believing in the researcher to that degree was the catalyst to finishing strong. To the researcher's "Paul" in the ministry; his Pastor, Dr. Frederick Thompson. You have been a visible model and motivator to continually strive for excellence in ministry and higher education. Thanks for your leadership and support.

DEDICATION

       This project is dedicated to my mother, Diana Conyers who went home to be with the Lord in September 1999. The essence of who I am and this project is because my first mentor was my mother. She intentionally ensured that my gifts were utilized in church and that I was involved in ministries in the church that developed my leadership potential.

       While she is not alive to experience the culmination of her influence and investment in my life, the successful completion of the Doctorate of Ministry program is in a sense an honor to her for the hard work she put into shaping me into the man, mentor and minister I am.

INTRODUCTION

The project, *Identifying and Developing Teens to Incorporate them into Leadership at Winning Souls Evangelistic Church,* is the result of a contextual ministry analysis and the researcher's personal journey, concluding that there is a need for sustained leadership within the local church. More pointedly, the intentional identification and development of teenagers, in practical areas of ministry, will provide a process of mentorship that will aid in leadership replenishment through the life of the church. Examination of the researcher's spiritual biography and the context analysis conclude that deficiency in youth development is the basic need of this project. As stated, the researcher's passion in pursuing this project originated in personal experiences in similar mentoring environments. His current position as a Senior Pastor, bears witness to the effectiveness of such programs. Additionally, the researcher, upon reflection of his childhood, sees the benefit of being encouraged as a teen to function in various roles, something that has directly attributed to his willingness to pursue his relationship with Christ and continue to lead in a local church.

When the researcher took into consideration how intentional involvement in various ministry roles and being consistently active in church programs and opportunities were critical in his spiritual and practical development, he realized that the current ministry context was lacking a self-sustaining structure. The catalyst for change will be the mentorship and of teens, with the goal of producing young leaders that feel empowered to lead in the church.

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This document shall attempt to create a replicable and sustainable blueprint for developing youth to lead in in the local church. Moreover, it will ultimately have the ability to develop young leaders in other community and social settings outside of the church.

Chapter one, will define the ministry context where the youth leadership development project was implemented. The context for this project is Winning Souls Evangelistic Church. The researcher is the Senior Pastor and founder of this church which was started, June 14, 2009. Here the reader will be introduced to the rationale for this project and how and why implementing a youth leadership development program is critical for the church. It will also identify commonalities of the researcher's spiritual journey and the life of his context as a basis for providing such a vital ministry.

Chapter two will allow the reader to understand the biblical foundations that undergird the validity of this project. The reader will be able to see where scripture reveals a spiritual and institutional model of leadership identification and development that supports the establishment of this program in the local church.

Chapter three, gives the reader a peek into history by examining the continuum of leadership development in the life of the researcher as a second generation church planter. Additionally, a historical model of mentorship and leadership development is examined through early Church history in the life of John Smith and Brigham Young – Latter Day Saints (LDS) leaders.

Chapter four, addresses the theological foundations of this project. The researcher examined the practical workings of relational theology relative to the development of youth leaders in the church. This was done through exploration of the writings, research and perspectives of various theologians, all correlating with project's focus.

Chapter five, the theoretical foundational study reviewed three ministry models and secular disciplines in an attempt to examine the common need for leadership development and involvement. Various processes were used in the leadership development process of the examined models and disciplines; each with their own pros and cons. Therefore, it cannot be disputed that developing leaders is necessary for success, regardless of the discipline.

Chapter six, the reader will be exposed to the project methodology. This chapter outlines how the pre- and post- test, spiritual gifts test and mentor evaluation will be used to ascertain critical data necessary to extract credible data. This chapter will also outline the timeline and the step-by-step process of how this new youth leadership development program emerged and was implemented. There will be an explanation of the field experience to communicate what actually happened when the project was implemented. Lastly, the reader will gain insight into the researchers' reflections, summary and concluding remarks.

CHAPTER ONE

MINISTRY FOCUS

While there are seasons and situations in one's life that one wishes never happened, it was God's will that those things occurred in order for the experience gained to be used to address a need that God Himself can get glory in. Scripture supports this thought as we find in Romans 8:28, "and we know that all things work together for the good to those who love God, to those who are then called according to His purpose." It is clear that there are no accidental circumstances in our lives, and God has good works prepared. Since the foundations of the world, He has been intentional about allowing certain things to take place to prepare us for the good works that only He knows. However, because He needs us to complete the intended work, He does not keep His will a secret; instead we receive revelation through our experiences, where then God, in his ultimate wisdom, shows us in a context where we understand.

With this understanding of God's intentions, the researcher believes that his spiritual biography and current ministry are inextricably tied together. It is God using the pain of the past to fulfill the purposes of the present. One must experience the emotions and the trauma of rough periods in life in order to be delivered with a powerful testimony, using that deliverance to create a passion for ensuring that ministry is constructed and contextualized to minister under that burden. This serves as a constant and fundamental reminder that past experiences shape current selves and purpose.

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The purpose of this paper is to examine the researcher's spiritual autobiography and current ministry context in an effort to understand how they synthesize to form the basis of a project that will meet an immediate ministry need. In order to facilitate this effort, the researcher will identify the educational and professional development portions of the Spiritual Autobiography coupled with the needs of the ministry identified in the context analysis.

Context Analysis

As a result of a burden given by God, the writer, Ian Edwards, started the ministry, Winning Souls Evangelistic Church on June 14, 2009. The church is a multicultural, outreach focused, evangelistic, nondenominational, and Bible centric center of worship. The mission of the church is: *Seeking the un-churched, offering them salvation through presenting them the Gospel of Jesus Christ, serving through using our gifts to minister to the needs within the church as well as outside the church, strengthening the faith of the believer, their relationship with God and their Biblical understanding of it, and sending properly equipped disciples out to evangelize the world and fulfill the Great Commission.* The following are the demographics of the city of Pasadena: The city is above the state average in median household income. In 2012 the estimated median income in Pasadena was $95,569 which is about 30% above the state average of $71,122.[1] As it relates to crime, Pasadena is rated forty-two out of 100 in the crime index making it safer than 42% of U.S. Cities.

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[1] City-Data, accessed April 13, 2015, http://www.city-data.com/city/Pasadena-Maryland.html

Currently there are 485 total crimes annually; 46 violent and 439 property.[2] According to

the Sober Pursuit website, Statistics have shown that there are approximately 583

marijuana users, 255 people abusing prescription drugs, 95 cocaine addicts, 43 people

using hallucinogens, 24 people that use inhalants, and 5 heroin addicts who live in

Pasadena, Maryland.[3]

Since its inception, outreach has been a main focus of WSEC. Monthly outreach

endeavors have been consistently taking place for eight years, and have both increased the

membership of the church and the visibility of the ministry as a true light in the

community. While the ministry's outreach mission remains successful, there has been a

noted weakness in the church amongst some of the members maintaining leadership roles.

Although the church has been training and developing leaders since its existence, like any

other organization, leadership changes for various reasons. Leaders leave, die, transfer to

other churches, get replaced and at times opt out due to the pressures of ministry.

Consequently, this leaves gaps in ministry which ultimately can decrease the effectiveness

of the ministry.

Part of WSEC's ability to introduce new relevant ministries and sustain those and

current ministries, is the need to develop leaders. WSEC's leadership team has grown and

developed from members who have either already served in a particular office or ministry,

those expressing an interest and those identified as capable of being useful in leading a

particular ministry.

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[2] Neighborhood Scout, accessed April 13, 2015,
http://www.neighborhoodscout.com/md/pasadena/crime/

[3] Sober Pursuit, accessed April 14, 2015, http://www.soberpursuit.com/maryland/pasadena.html

However, the focus has been adults only and there has been no strategy in place to develop teens for future leadership roles. The ministry, like many others, has seen its share of leadership turnover and gaps in critical positions. There is a possibility that this could have been avoided if a teen leadership development program had been in place to prepare those who are now adults to take on leadership roles. It is noted that several teens have graduated from high school and are attending college and still attending the church, but are not currently prepared to fulfill leadership roles. While there is a plan in place to utilize them in some aspect, having a teen leadership development program in place may have helped to create a continuum of leadership in a specific department.

The overall analysis of WSEC concludes that since its beginning, the ministry has done well to develop leaders. However, the absence of an intentional program that identifies and develops teens to be leaders has caused leadership gaps and decreased the effectiveness in some areas of the church. WSEC needs to focus on addressing the internal needs of the church through current and emerging ministries.
However, lack of leadership has become a hindrance to consistently leading these efforts.

WSEC's ability to effectively facilitate ministry depends on strengthening current leadership and developing leaders within the congregation. More pointedly, the teens have been identified as an under-utilized and untapped group in the church that if properly trained and developed will likely possess the skills, abilities and spiritual maturity to lead a ministry in the future. The researcher understands that as a leader, he is a catalyst for change in the context of this ministry and seeks to provide a solid theological and practical approach to address the identified weaknesses in this particular area.

Spiritual Autobiographical Analysis

An analysis of the researcher's spiritual autobiography reveals a strong correlation between youth mentorship and a successful transition to his current status as a leader in the church. In fact, the researcher's focus on developing youth and creating opportunities serves as a reminder of the utilization of his gifts in his childhood ministry context; something that was essential in dealing with the deficiencies of home life. In his youth, the researcher benefitted from an organization called the Pathfinders, a Christian version of the Boy Scouts. The researcher played in the drum corps, which participated and played in main events such as the Martin Luther King Parade on the Mall in Washington, D.C. and the Thanksgiving Day Parade in New York. Additionally, the researcher played drums and piano for the choir and furthered his gifts by playing for known artists in the church. God was working through an intentional ministry program that developed leadership characteristics, and provided opportunities to keep the researcher connected to Him and sensitive to the work of the church.

In reflection, the researcher realized, even as a youth he was healthier in his spiritual journey, and the church he attended was healthier and continued to grow, because as families joined, both adult and children were being developed and utilized in appropriate leadership capacities. This was great for future manpower planning because the future Deacons, Elders, musicians, and other ministry positions would continue to be replenished through the youth. Several of the researcher's childhood friends who are currently serving as Pastors, musicians and Deacons in the church, were past Jr. Deacons, and were given opportunities to teach and utilize their musical gifts during the regular worship service.

One could conclude that this process was effective! The researcher has visited his childhood church a few times over the last year and has witnessed the decline in church membership and vacancies in positions due to a current focus on preaching, receiving offerings and building an extension on to the ministry while not focusing on the youth. In fact, during one visit, the writer was approached by one of his old mentors inquiring about when he and his brother were going to come back to the church and serve as an Elder, because the Elders were getting older or dying and replenishment from the pews appeared to be problematic.

The researcher believes that God teaches experientially and has graced him spiritually and practically to address this leadership replenishment problem through developing teens to become leaders in church. The researcher recognizes that from an educational standpoint, God allowed him the obtainment of secular degrees in business in order to better identify needs, develop a vision, communicate that vision, create structure and processes, develop leaders, and ensure that goals are consistently met. The seminary education of the researcher was essential for a firm theological foundation. When coupled with his business education, the researcher has the tools necessary to develop a strong project to meet the current needs of the church.

Additionally, the researcher understands that his careers in the areas of medicine and law enforcement can be used to facilitate the project within the ministry. The medical field required a high level of compassion, patience and a willingness to stick by patients. Experience in law enforcement provided the researcher with an ability to view things from an institutional standpoint; while serving as a structural template to be used by everyone regardless of past experience, talents and capacity.

In this setting, the researcher also witnessed rehabilitation and how continued enrichment and emphasis on personal usefulness increased an individual's willingness to make better decisions.

The Synergy

After a careful analysis of the researcher's ministry context and spiritual autobiography, along with current reflection, the researcher concluded that the ministry is deficient in providing a sustainable program for the youth that extends beyond Children's Church. Currently, the researcher can conclude that leadership development planning and strategizing is not currently present in his church and does not replenish leadership through the youth. While the youth in the ministry are participating in fifth Sunday youth focused worship services by serving as ushers and greeters, and attending the weekly classes, the researcher recognizes the importance of strategizing and structuring a sustainable program. Fundamentally, this sustainable program must be relevant and consistent, and must facilitate leadership development in the youth.

The researcher believes that this program will serve as a catalyst for church growth because parents will tell parents out in the community about the success of the program. Families in the local community may also consider joining the ministry for the satisfaction of knowing that while they are growing spiritually and being equipped to serve, their children are also receiving spiritual instruction and leadership develop training that will increase their effectiveness in the church, home, and community.

The researcher's education and professional skills will be critical in leading the discussions around developing a vision for healthy church growth and sustainability through youth engagement and empowerment to lead.

Additionally, the researcher's passion comes from personal experience, having witnessed the effectiveness of such programs and opportunities in his own life. As a Senior Pastor, the researcher understands that the benefit of similar programs in his childhood directly contributed to his desire to be a leader in the local church. This learning continued in practical disciplines that would affect educational performance, job performance, and his own personal life as a husband and father. The above observations conclude that a project centered on youth leadership development and participation is what WSEC needs.

CHAPTER TWO

BIBLICAL FOUNDATIONS

Discussion of the biblical foundation of the project *Identifying and Developing Teens to Incorporate them into Leadership at Winning Souls Evangelistic Church* (WSEC), will include a study of both 1 Kings 19:19-21 and Acts 16:1-3. These texts were considered for examination as they help to substantiate the argument for leadership development in the local church. This project is shaped through the intentional identification and development of teens called by God, and coached by church leadership, to ultimately be qualified to fulfill leadership roles in the local church. In this biblical study, there will be scriptural analysis coupled with the works and writings of biblical scholars and theologians that have studied these passages extensively.

The focus of this research considers both Old and New Testament texts relative to the focus of the project. The research examines the literary context of each text or excerpt dealing with the theme of leadership identification theme so as to better provide evidence of biblical correlation to the project's focus. The findings of this research reveal both a spirit led and institutional process of identifying potential leaders. Furthermore, these texts reveal God's intentionality in ensuring that future leadership is determined by His influence in identifying those who will be competent in serving Him. The results of the research will be the synthesis of data that has been analyzed to produce findings consistent with the project goal.

The purpose of the biblical foundation aspect is to provide a biblical basis for the correlating project; identification and development of potential teen leaders at WSEC.

  Evaluation and discussion of the first scripture begins with 1 Kings 19:19-21. The text describes the initial action of Elijah placing his mantle upon Elisha, a result of his obedience to God's instruction in appointing a successor. In 1 Kings 19:16, Elijah was told to anoint Jehu, son of Nimshi, as King over Israel, and Elisha, son of Shaphet, to succeed him as prophet. Although this instruction from God came after a victorious battle against the prophets of Baal, Elijah was at a low point in his life, where he was hiding in a cave, fearful of being killed by Jezebel. God showed strength in the life of Elijah, but at that point, Elijah had wished himself dead (1 Kings 19:10,14). However, Elijah obeyed God's call and went back the way he came, to the Desert of Damascus, where he found Elisha plowing with twelve yoke of oxen. He approached him, bequeathing him with his cloak, thereby identifying Elisha as his successor.

  While this was not the anointing that God had directed, his method made it clear that Elisha was to be his successor. This appointment suggests a Spirit-driven transition of leadership in which both the appointment and the abilities were exclusively the work of God. It is interesting to note that while Elijah confirms Elisha's calling as directed by God, Elijah himself did not enter the prophetic office with any particular call. Elijah simply appears on the scene in 1 Kings 17:1, cursing a drought in the name of Yahweh. The confirmation of his call was seen in his ability to foretell certain events where the Lord spoke to him and his prediction of events that would come to pass. He spoke the Word of God in Israel, and God confirmed his prophetic office through the manifestation of His Word as well as through miracles.

After raising the widow of Zarephath's son from the dead in 1 Kings 17:23-24, the woman commented that she knew Elijah to be a prophet of God and that the word from his mouth was truth. The authenticity of Elijah as a prophet seems to evolve throughout his ministry. Comparatively, Elisha's authenticity is validated through God's use of Elijah to commission him and this commission was confirmed through the signs and wonders that Elisha performed.

As with Elijah, Elisha's prophetic office came with the spiritual abilities and charisma necessary for the fulfillment of the call. The God given abilities reflect the operations of charisma in the prophetic office. These gifts were not something to be developed and used indiscreetly, but they were given by God and for use to increase God's glory. Byrum comments here on charismata, "These gifts are supernatural abilities bestowed upon Christians by the Spirit of God to equip them for the service of the church and the up building of the kingdom of God."[1] Undoubtedly, Elijah's spiritual abilities were for Godly service and kingdom edification. As Elijah's spiritual gifts were used for God's purposes, Elisha would also prove to function with these God given abilities.

As the mantle is moved from Elijah to Elisha, we see the transfer of the abilities that are important for Elisha to succeed Elijah in prophetic office. This transfer is evident in Elisha's first display of the charisma in 2 Kings 2:14, where he divided the Jordan River. In 2 Kings 2:15, the company of prophets testifies, "The Spirit of Elijah is resting on Elisha."[2] There was no way for Elisha to be taught spiritual abilities; they were the work of the Spirit moving through him.

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[1] Russell R. Byrum, *Christian Theology* (Anderson, IN: Warner Press, 1982), 391.

[2] The Holy Bible, New International Version (Grand Rapids, MI: Zondervan, 2005), 304.

Kung writes, "The charisms of the Spirit do not refer to innate talents or powers but to potentialities that are created, aroused, and appealed to by the Holy Spirit."[3] While teens will be developed for leadership within the ministry, there is the understanding that they will cultivate spiritual gifts along with outwardly observed natural gifts. It is not assumed that there will be a transfer of gifts likened to the Elijah-Elisha narrative. However, it will be important to identify and develop the spiritual gifts of each teen as they grow in their relationship with Christ.

Elijah's need to identify Elisha as a successor fulfills a spiritual mandate, not an institutional need. God spoke to Elijah concerning Elisha's appointment, and Elijah obeyed. It is in 1 Kings 19:16 that the first introduction of the character Elisha is found, spoken through the voice of God. We find that, "Elisha's appointment is the third of a three- part instruction that YHWH gives to Elijah, namely to anoint Elisha as prophet 'in your place."[4] Verse 16 of chapter 19 offers evidence that Elijah's choosing of Elisha was based on God's calling and command.

It must be noted that not all spiritual leadership decisions about who is to be chosen will be the result of one clearly hearing God's command. However, when identifying candidates for leadership, there should be an intimate relationship between God and the leader as to facilitate some spiritual direction in the process. In some cases, it may just be an observation of talent and a choosing because the gift of the individual addresses a need in the church. Additionally, one cannot dismiss the discipline of prayer in the process of choosing candidates.

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[3] Hans Kung, "Chapter 5," in *Essentials of Evangelical Theology, Volume 2: Life, Ministry and Hope,* ed. Donald G. Bloesch (Peabody, MA: Prince Press, 1998), 107.

[4] Wesley J. Bergen, *Elisha and the End of Prophetism* (Sheffield, England: Sheffield Academic Press, 1999), 47.

While the leader has the ability to hear from God, one should not discount the youth's ability to also hear from God. This is reflected in 1 Samuel 3. Samuel did not at first realize that the Lord was calling him, but Eli, the priest, recognized His voice. Once it was confirmed that it was God, Samuel spoke the words given to him by Eli, "Speak Lord, for your servant is listening." This reaffirms the notion that there should be an ongoing dialogue with the teens to see if they are able to articulate God's calling in their life to serve in a particular ministry role.

Elijah heard God's voice as it related to Elisha and responded, but his methods were not consistent with what God had instructed, nor were they the norm for spiritual office appointments. James Dunn and John Rogerson commented on Elijah's method in the *Eerdmans Commentary on the Bible* by stating, "The account of how Elisha became associated with Elijah must be an independent tradition since it does not involve the anointing anticipated in 19:16."[5] Regardless of the method, leadership identification and subsequent development was the explicit purpose. *The Smyth and Helwys Bible Commentary* speaks to this reality, stating, "Elijah has been mandated to anoint Elisha but he doesn't. Instead he throws his mantle over him...we may simply take the two dramatic actions - anointing, wrapping in a mantle - as synonymous in their significance. Either way, Elisha is recruited as the follower and successor of Elijah."[6]

In verse 19 of chapter 19, we discover that Elijah had intentionally sought out Elisha for the purpose of throwing his mantle upon him. Elijah's actions validate Elisha as his chosen successor.

[5] James Dunn and John Rogerson, *Eerdman's Commentary on the Bible* (Grand Rapids, MI: W.B. Eerdman's Publishing Co., 2003), 263.

[6] Walter Brueggemann, *1 & 2 Kings*, *Smyth and Helwys Bible Commentary* (Macon, GA: Smyth and Helwys Publishing Inc., 200), 238-239.

This appointment was undoubtedly a call for Elisha to serve and follow Elijah in an effort to learn about his role in the office of Prophet. *Clarke's Commentary* seems to consider views of both an appointment and an apprenticeship. Clarke says, "Cast his mantle upon him…Either this was a ceremony used in a call to the prophetic office, or it indicated that he was called to be the servant of the prophet. The mantle off pallium, was the peculiar garb of the prophet."[7] When developing teens to fulfill an office, there may not be a visible assignment or calling in which to initially engage. The observation of gifts and leadership potential, however, will allow for an apprentice's selection in the hope that through serving, God will confirm a specific office in which the teen will one day serve.

In Elijah's case, he understood what casting his mantle on Elisha would signify, as he had already heard God. According to *The Complete Biblical Library: The Old Testament, Volume 7, Study Bible, 1&2 Kings*, "Reaching him, he took off his shaggy garment of skin and flung it over Elisha's shoulders. The act had a two-fold symbolism. It meant the adoption of Elisha by Elijah to be his spiritual son; and it meant a distinct call to the prophetic office."[8] This passage reinforces Elijah's identification and choice of a successor. Commenting on this passage, Seow says, "In chapter 19, we learn that ministry may include the passing of the mantle of leadership. Faithfulness to God's calling may entail the preparation of others for their own ministries."[9] Seow's remarks help to understand how one's faith in their calling is nurtured by the development of others, especially as it relates to their specific ministry.

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[7] Adam Clarke, *Clarke's Commentary. vol. 1* (Nashville, TN: Abbingdon Press, 1833), 463.

[8] Ralph Harris, *The Complete Biblical Library: The Old Testament*, vol. 7, 1&2 Kings (Springfield, MO: World Library Press, 1997), 267.

[9] Choon- Leong Seow, *The New Interpreter's Bible. vol. 3* (Nashville, TN: Abingdon Press, 1999), 145.

Elijah appears to understand the urgency of establishing a successor. Gilmour maintains this notion, stating, "The urgency for Elisha to replace him becomes more intense as Elisha's departure draws closer."[10] While one understands the preparation of leadership in light of a physical death, the reality is that leadership can metaphorically die when not effectively maintained.

When the potency and relevancy of one's ability to lead has met its expiration date, a plan must be in place to ensure that the lifecycle of leadership continues by birthing new leaders with specific roles. Identifying and developing teens for leadership roles at WSEC ensures continuity and effectiveness in the various offices and auxiliaries of the church. Moreover, the project outcomes are intended to equip the next generation to participate in an intergenerational ministry setting, producing a continuum of qualified leadership prepared to fill ministry roles. Breuggman concurs, stating, "Verses 19-21 show the narrator looking ahead with a concern for the continuity of the prophets and the well-being of the next generation."[11]

It would be unrealistic to suggest that every selected group of teenagers exhibiting leadership traits and gifts in a particular area could result in leadership continuity. In the time between training and possible appointments, there are expected changes in interests, gifts and spiritual maturity. The intended outcome is that as they reach adulthood, increasing their ministry exposure and experience, that they will be more receptive to God's calling and confident in their ability to lead.

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[10] Rachelle Gilmour, *Juxtaposition and the Elisha Cycle* (London, UK: Bloomsbury Publishing PLC., 2014), 90.

[11] Walter Brueggman, *Knox Preaching Guides: 1 Kings* (Atlanta, GA: John Knox Press, 1982), 90.

Just as Elijah looked to Elisha, the focus of current leaders should be on the current

generation's capacity for development, as well as in the well-being of the future

generation's ability to provide sustained leadership in the church.

Apprenticeship is essential to any appointment as it provides an opportunity for one

to gain hands on experience and cultivate an intimate mentoring relationship with their role

model. Rice asserts, "Elisha begins his career as an apprentice, serving as Elijah's attendant.

This is the only account in the Old Testament of such an entry into the prophetic office, but

it may have been customary at the time."[12] There are visible leadership qualities in young

people, and they must be intentionally cultivated if they are to be assets to the leadership

team at the church. Apprenticeship will be a major component of this project, instilling in

WSEC teens responsibility and readiness through training for future ministry involvement.

After the mantle was placed on Elisha, it was uncertain that his quick response was

due to an excitement of being used by God; perhaps Elisha knew that God was calling him

to serve, and Elijah's actions served as confirmation. Both reasons are possible. It can be

concluded that these two responses may, in fact, be two of the ways in which teens will

respond to the call to future leadership roles. Identifying them may help to confirm God's

desire for them to serve in ministry; something that may not otherwise be expressed. Elisha

did not hesitate in seeking out Elijah. *The Oxford Bible Commentary* notes, "Elisha

immediately takes over Elijah's mantle and carries it further.

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[12] Gene Rice, *Nations Under God: A Commentary on the Book of 1 Kings* (Grand Rapids, MI: WM B. Eerdman's Publishing Co., 1990), 165.

By enveloping Elisha with it, Elijah passes on to him his spirit and his mission."[13] As one considers the acceptance of the prophetic mantle by Elisha, it can be agreed with the *Oxford Bible Commentary* as a passing of his spirit and mission. This is not always the case, however, and one must contend that the spirit of leadership, or, more pointedly, the spirit of a particular office, can be inspired in a single moment, as well as being cultivated over time. Proof of the above can be found in Numbers 11:25, which describes an event in which the Lord took the Spirit from upon Moses and placed Him upon the seventy elders who then prophesied. The apprenticeship relationship allows for an impartation of knowledge from the mentor and greater reception from the mentored to receive the spirit of the assignment. The ultimate goal is that the teen leader will function not only in the *service* of the office, they will also possesses the *spirit* of the office.

Elisha's response reveals that Elijah's outward call to action confirmed his own inward calling. From verse 16 of chapter 19, it is understood that it was undisputedly God calling to him. *The Seventh-Day Adventist Bible Commentary, Volume II*, takes note of this, reasoning, "Left the oxen. Elishah's response was immediate. Though he had followed the oxen and tilled the soil, God saw in him qualifications that would make him a powerful preacher in the cause of righteousness."[14] There are gifts and qualities that reside in all of us, unobservable with the natural eye.

For the purpose of this project's focus, the target group consists of a select group of teenagers who are able to understand that God sees things in them that they themselves may not recognize.

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[13] John Barton and John Muddiman, *The Oxford Bible Commentary* (Oxford, New York: Oxford University Press, 2001), 246.

[14] Francis D. Nichol, *Seventh-Day Adventist Bible Commentary. vol. 2* (Washington D.C.: Herald Publishing Association, 1954), 826.

Through mentorship, leadership development and spiritual development, they may

eventually see in themselves what God already sees in them.

The intended outcome is that as the teens begin to see the ways in which God is working in

and through them, that they will trust God and His will, cooperating in the mentor-

mentored training relationship.

Just as Elisha left his job to follow Elijah, the author hopes that teens within WSEC

will respond to this call by viewing it as a sign of fulfilling God's will over their own with

an understanding of the need for leadership development and employment, and recognizing

their essential roles in the process. Walsh comments that, "Elisha follows Elijah as a

servant...the term here is different from that used in verse 3 of the servant Elijah left behind

in Beer-Sheeba; Elisha's service is that of a chief assistant, (the same word is used of

Joshua's position in Moses's Service; see Exodus 33:11). Such a position of responsibility

may point ahead to successorship."[15]

When contemplating Elisha's response to the call, it may be noted that his response

was consistent with a recognition that God had called him to serve. *The Holman Old

Testament Commentary, I and II Kings* says that, "Elisha recognized that he had been

called by God to be his disciple. He pursued Elijah with a declaration of his intention to

follow this startling calling."[16] While we understand that God can call anyone, regardless of

age to serve, many of the youth view church service as a role exclusively for adults.

This is where the project will bridge the gap; by connecting teens with their future

responsibilities.

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[15] Jerome T. Walsh, *Berit Olam Studies in Hebrew Narrative and Poetry: 1 Kings* (Collegeville, MN: The Liturgical Press, 1996), 280

[16] Max Andres and Gary Inrig, *Holman Old Testament Commentary: I & II Kings* (Nashville, TN: Broadman and Holman Publishers, 2002), 164.

The intention of this leadership development project for teens is to help them better understand and recognize that God has called them to serve. Elisha's response was mature considering that he was not given the details of the process. His only requests were to kiss his mother and father before following Elijah. It cannot be expected that the teens today will be that enthusiastic without knowing the process. Therefore, the project seeks to inform them upfront of the purpose, goals and objectives of this leadership development initiative.

Elijah, in the text, offers a response to Elisha's request. Gray comments, "The answer of Elijah to Elisha's request to go and take leave of his parents is enigmatic. The sense is probably complicated here by the ecliptic nature of direct speech. Probably the best sense is to take *ki* as an adversative particle, I.e. "Go, but (remember) what I have done to you". This indicates that the leniency of Elijah does not minimize the uncompromising nature of the call."[17] If Gray's analysis of this statement is correct, it serves as a reminder to Elisha to recognize the weight of the responsibility he had just been given.

Elijah completed his assignment by calling to Elisha, and so it was Elisha's responsibility to answer the call. The effectiveness of this project will not just be in the selection of teens to answer the call from God, but witnessed in their willingness to commit to the leadership development process which will cultivate their abilities to function successfully in their call. Moreover, the efficacy of the program can be measured in their ability to willfully disconnect from anything and anyone that could hinder the fulfillment of their call.

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[17] John Gray, *The Old Testament Library: I and II Kings* (Philadelphia, PA: Westminster Press, 1963), 368.

Nelson supported this when he wrote, "The disciple of Jesus must make the same ruthless break with the past that Elisha did in verse 21, putting forth one's hand "against" the plow (to burn it?) without looking back. Thus, the Elisha episode can be seen as a call to a commitment which burns all bridges to other loyalties."[18] It is reasonable to think that teens will have other loyalties, and will not necessarily have the maturity to break off some relationships while pursuing a ministry call in their lives. However, good leadership, exposure, and experience will be helpful in forming a desire to live for God and serve God with their whole heart in the local church.

The narrative of Elijah and Elisha provides a model of intentional identification and development of a future leader. The end of Elijah's work was the beginning of Elisha's work. To that end, the development of teens to become potential leaders at WSEC, (and the local church at large), assures that at the end of every ministry, there is always a new foundation being built; not just to sustain ministries but to fulfill the ministry's goals in greater, more efficient ways. The ideas of selection and development have been identified in examination of the Elijah and Elisha narrative. Elijah intentionally sought out Elisha for the purpose of operating in his office upon his departure. This evidence is found not only in the Old Testament, but in an analysis of the second scripture found in Acts 16:1-3.

At the outset of this chapter, we find that Paul had initiated a mentor-mentored relationship with Timothy with the goal of developing him for pastoral ministry. Unlike the spiritual nature of the Elijah-Elisha dynamic, the choice of Timothy met an institutional need. It was not uncommon for Paul to go on missionary journeys with a companion.

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[18] Richard D. Nelson, *Interpretation: A Bible Commentary for Preaching and Teaching, First and Second Kings* (Louisville, KY: John Knox Press, 1987), 128-129.

In commenting on Paul's selection of Timothy, Neil says, "To accompany him: presumably as a substitute for Mark and in the same capacity."[19] Prior to Paul's inclusion of Timothy in the ministry, Paul and Barnabas had prepared for a second missionary journey that was interrupted by a disagreement about John Mark. Barnabas had wanted to take him along, but Paul refused because of John Mark's desertion during the first missionary journey. Consequently, Barnabas teamed up with John Mark, and Paul and Silas worked together instead. Curiously, while Paul had personally experienced desertion, it did not stop him from recruiting disciples to assist him. Paul saw something in Timothy and invited him to join them. From that point on, Timothy was Paul's constant companion. Timothy would function as an assistant to Paul; one who would learn from him and eventually lead the ministry of the church at Ephesus.

Paul's selection of a leader to fulfill an institutional and structural need is not unheard of, especially concerning the fulfillment of a leadership gap within the church. In Acts 1, the apostles' selected Matthias to take Judas's place in leadership after casting lots. The Apostles prayed to the Lord for guidance, and ultimately the lots falling in Matthias's favor confirmed their decision. Commenting on Paul's choice, *The Life Application New Testament Commentary* says, "Timothy's excellent reputation in the church and, evidently, Paul's need for an assistant, compelled Paul to invite Timothy to join them on their journey."[20] Interestingly, Paul's selection of Timothy added value to his ministry and maintained the momentum that is described in Acts 15:41.

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[19] William Neil, *New Century Bible: The Acts of the Apostles* (London: Marshall, Morgan's and Scott, 1973), 177.

[20] Bruce Barton, Philip Comfort, Grant Osborne, Linda Taylor and Dave Veerman, *The Life Application New Testament Commentary* (Carol Streams, IL: Tyndale House Publishers Inc., 2001), 529.

The Bible records in verse 41, chapter 15, that Paul went through Syria and Cecilia, strengthening the churches. After Timothy joined Paul, verse 5 of chapter 16 states that the churches were strengthened in the faith and increased in numbers daily. While the scriptures do not give us the exact role that Timothy played in Paul's successful ministry, it would be incorrect to conclude that Timothy was not an essential part of leadership success. As a prominent church leader and planter of churches, Paul understood the importance of maintaining structure within the church to remain effective. In Acts 14:23 and Titus 1:5, Paul gives similar instruction; to appoint elders in the church. Appointing competent leadership in the church is important for the organization to function effectively in its mission. Richards and Hoeldtke assert, "Some things need to be organized along entrepreneurial lines to make it possible for the body to function as a body in the real world. Logically, the leaders of the church will ultimately be responsible for seeing that these functions are successfully carried out."[21] Identifying and developing teens to be leaders at WSEC allows for a smooth transition into critical leadership roles, thereby ensuring the continued success of the church.

Timothy was already held in the highest regard by the brethren in Lystra and Iconium, and Paul was keenly aware of his influence there. Calvin sheds light on this, noting, "'Paul did nothing rashly, or without good consideration." Luke said plainly, "Timothy was such a man as the brethren did well like of, and that they gave testimony of his godliness."[22] When selecting teens from the congregation at WSEC, their reputation amongst their peers will be a factor.

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[21] Lawrence O. Richards and Clyde Hoeldtke, *A Theology of Church Leadership* (Grand Rapids, MI: The Zondervan Corporation, 1980), 199.

[22] John Calvin, *Commentary Upon the Acts of the Apostles* (Grand Rapids, MI: WM B. Eerdman's Publishing Co., 1949), 90.

Paul was able to gain insight into who Timothy was because of how well the brethren spoke of him. It is here that Paul provides a useful model in the selection process. This proposed project isn't expected to include every teen between the ages of thirteen through nineteen, and the criteria for selection will include an assessment given to the youth where they can evaluate their peers' spiritual maturity and leadership potential. Plainly stated, they should be able to give a testimony of the godliness of their peers. Even at their age, it is reasonable to assume that they will be able to recognize those who, like Timothy, stand out. There is no such thing as a perfect pupil or assistant; however, the leader aims to know enough about the individual to make the best possible choice. Paul applied this method of selection. Lenski comments on this in *The Interpretation of the Acts of the Apostles,* when he says, "Luke states enough to let his reader see that Paul found in Timothy a young man highly suited to his purpose."[23]

Paul's choice of Timothy implies Paul's concern for the next generation of leaders, as well as the continuation of the ministry after his departure. Barclay adds further insight to this observation in stating, "Paul was always aware of the necessity of training a new generation for the work...he found just the kind of man he wanted in young Timothy."[24] With that in mind, this project recognizes the necessity of training the next generation for the work. In order for there to be a continuum of gifted, trained and relevant leadership, teens must transition from spectators to active participants.

The potential to lead in the local church must be made a conceivable possibility to them now through exposure so as to motivate them to continue in the ministry.

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[23] R.C.H. Lenski, *The Interpretation of the Acts of the Apostles* (Columbus, OH: Lutheran Book Concern, 1934), 633.

[24] William Barclay, *The Acts of the Apostles (*Philadelphia, PA: Westminster Press, 1953*), 129.

It is paramount that ministry work continues and that leaders are intentional about leadership development. The effectiveness of ministry and any organization is inextricably tied to its leadership. Without leadership in place, the church can't move forward in a structured manner. Structure is critical, and the gifts and talents must be managed both by the Holy Spirit as well as operationally, in an effort to ensure continued ministry success. Strauch comments here, "Church organizational structure matters because structure determines how people think and act. Ultimately, structure determines how things are done in the local church."[25] Just as Paul had a leadership strategy to prevent structural chaos within the church, WSEC will benefit from this project, ensuring the continued efficacy of the ministry.

In Paul's selection of Timothy to assist him in the Gospel ministry, it was clearly important that Timothy was a believer himself. Stagg comments that, "Timothy seems already to have been converted, with Lois and Eunice, probably on Paul's first mission there."[26] Timothy's mother was Jewish and a believer; his father was Greek. Faith in God through Jesus Christ was taught to Timothy by his mother and grandmother, and his profession of faith through the teachings of his mother were undoubtedly the fruit of Paul's first missionary journey.

Paul makes mention of Timothy's faith in 2 Timothy 1:5, when he tells Timothy, "I am reminded of your sincere faith, which first lived in your grandmother Lois and in your mother Eunice and, I am persuaded, now lives in you also."

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[25] Alexander Strauch, *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership* (Littleton, CO: Lewis and Roth Publishers, 1995), 102.

[26] Frank Stagg, *The Book of Acts: The Early Struggle for an Unhindered Gospel* (Nashville, TN: Broadman Press, 1955), 165.

Above all else, it was important to Paul that Timothy was first and foremost, a believer. Comparatively, a belief in Jesus Christ is the fundamental basis in the leadership selection process for teens. While Paul found in Timothy a companion who possessed faith and had a great reputation, it was still important for him to have Timothy circumcised. This act of circumcision as prescribed in the Jewish law would seem to be antithetical to Paul's argument that one is saved by grace through faith, (Eph 2:8-9).

Rice notes, however, "The circumcision of Timothy was done because he having relations to both Jews and Greeks would this be useful in reaching both races, and especially the Jews, who would after this rite be more ready to receive him as a teacher.[27] Paul understood that with Timothy's elevation from amongst the brethren to an evangelistic companion on the mission field, that Timothy's influence could be lessened by not having carried out this ritual. To clarify, Paul was not sending the message that circumcision is needed for one to be saved. Larkin asserts, "Circumcising Timothy is not inconsistent with the circumcision-free gospel to Jew and Gentile so recently affirmed at the council. Rather it reflects Paul's higher consistency...as a means of cultural adaptation to further the gospel."[28] Timothy's willingness to submit to circumcision showed his willingness to be fit for service. Undoubtedly, being that he was already converted, he knew that circumcision was not necessary. He trusted Paul's intentions of assuring that there would be no cultural distractions in the message of the Gospel coming forth through Timothy.

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[27] Edwin W. Rice, *People's Commentary on Acts* (Philadelphia, PA: The American Sunday School Union, 1896), 207.

[28] William J. Larkin, *The IVP New Testament Commentary Series: Acts* (Downers Grove, IL: IVP, 1955), 232.

In developing teens for leadership at WSEC, circumcision of the heart, demonstrated through making active life changes, will be necessary to remove any barriers or biases relative to their ability to one day hold a leadership role in the church. For the effectiveness of this project, it will be important that the Spirit's influence is seen in the teens, continuing on to their adulthood, as a visible manifestation of the evidence of the presence of God operating in their life. Like Timothy, the project will challenge teens in their relationship with God, to the point that they are willing to make the necessary life changes for increased spiritual growth and ministry success. Timothy's circumcision was, in a sense, the consecration that preceded his commission. The circumcision was his act of submission, revealing his willingness and readiness to serve in the Gospel ministry. Subsequently, Paul launched Timothy into ministry.

Abbot comments here, "After Timothy's circumcision he was specifically ordained to the Gospel ministry by the laying on of hands by Paul and the elders."[29] The reference made to the laying on of hands is seen in 1Timothy 1:4:14. This text outlines a process of identification, evaluative selection, spiritual examination, and an appointment to service. All of these are essential factors in achieving the end goal of the project: providing a template for developing young leaders, thereby supplying WSEC with continued sustainable leadership.

While an individual's leadership abilities and methods may die, the cycle of leadership should be self-perpetuating and sustaining. Adopting components of Paul's model in his encounter with Timothy provides a standard that assures continuity in leadership through developing the next generation of leaders.

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[29] Lyman Abbott, *Illustrated Commentary on the Acts of the Apostles* (New York: A.S. Barnes & Company, 1876), 173.

Upon critical analysis and synthesis of the selected scriptures, it can be concluded that there is a solid biblical foundation laid that will support this project and any future progress. The two models, Elijah and Elisha and Paul and Timothy, help to understand God's intentionality about the continuation of His work and how He works through leaders to develop and shape others. Moreover, these scriptures help to clarify the concern for the next generation by providing an intergenerational model of leadership development and appointment, thereby dealing with leadership gaps. In the scripture, God has made use of individuals for leadership, from youth to adulthood. Consequently, the project, *Identifying and Developing Teens to Incorporate them into Leadership at Winning Souls Evangelistic Church* is intended to continue God's methodology. This biblical foundation exercise has become a cornerstone for project implementation.

CHAPTER THREE

HISTORICAL FOUNDATIONS

Understanding the historical development of the identification and development of leaders is essential for constructing the project, *Identifying and Developing Teens to Incorporate them into Leadership at Winning Souls Evangelistic Church* (WSEC). It is important to note that the essence of this project is centered on leadership development. This concept supports the goal of the project, which is to incorporate teens into leadership roles at the church. The continued effectiveness of WSEC, or any organization, depends on one's ability to invest in individuals within the organization, so that they eventually fill key positions, allowing for sustainable performance. Rothwell details combined succession planning and management, explaining, "It is perhaps best understood as an effort designed to ensure the continued effective performance of an organization, division, department or work group, by providing for the development, replacement, and strategic application of key people over time."[1] This is what the project seeks to achieve in developing teens for future leadership appointments.

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[1] William J. Rothwell, *Effective Succession Planning: Ensuring Leadership Continuity and Building Talent from Within* (New York, New York: American Management Association, 1951), 6.

In their research, Jones and Rahn discovered a study carried out by the Search Institute which stated, "The more time youth give in service to the community through their congregation, the greater their loyalty and bonding to the church, which means that as young people experience meaningful service and the resulting impact on their life, they become more loyal to the organization providing the opportunity."[2] Identifying teens and providing opportunities for them to develop through service and mentorship programs helps them to recognize themselves as contributors within the church, ultimately resulting in loyalty to the organization and its mission. From a Biblical perspective, Jesus developed loyal disciples through the opportunities given to serve the mission of the church. When He left, those disciples continued to be loyal to Jesus and the church because there was a structure in place to support them.

Without question, Jesus is one of the most influential leaders who has ever lived. His transformational approach to leadership during His earthly ministry can be seen in His ability to identify and develop leaders that were capable, competent, and who possessed components of His character, allowing them to seamlessly continue the work that He began on earth. Leadership development was important to Jesus, he was intentional about equipping workers, and His initial choice of leaders resulted in 12 disciples. His model has not only impacted church leadership, it has been a primary source to glean from in various industries and among leadership experts alike, as it relates to employing processes that produce a continuum of leadership.

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[2] Karen E. Jones and Dave Rahn, *Youth Ministry that Transforms: A Comprehensive Analysis of the hopes, frustrations and effectiveness of today's youth workers.* (Grand Rapids, MI: Zondervon, 2001), 186-197.

While Jesus's work and methods are a cornerstone in approaching the aforementioned project, history is replete with other leadership models that are successful in identifying and developing leaders. Therefore, the historical foundation of this project will consider an exploration of leadership development through an ecclesiastical-historical model of the two churches that preceded the researcher and influenced his personal church planting journey. More specifically, this paper will examine the mentoring relationships as traced through the pastoral genealogy of the researcher's Pastor and his Pastor, and the process utilized to identify and develop one to become a Pastor. This process resulted in the researcher starting a church in 2009. Additionally, this paper will examine the Church of Jesus Christ of Latter Day Saints (LDS), and the Mormon faith. Specifically, the mentoring relationship between Joseph Smith and Brigham Young, and Young's intentional development to being elevated as the leader of the LDS after Smith's death. This paper will cover Young's life before the influence of Smith, a description of Smith, his place in history, the relationship between Smith and Young, and the impact on Young after being influenced by Smith.

From Mentorship to Ministry:

The Establishment of Winning Souls Evangelistic Church

The researcher is the Senior Pastor and founder of Winning Souls Evangelistic Church Inc. (WSEC), which held its first service June 14, 2009. This new church start-up located in Odenton, Maryland was launched out of Word of Life Christian Center (WOLCC) in Springfield Township, New Jersey.

Winning Souls Evangelistic Church (WSEC) was birthed as a non-denominational, multi-cultural church that is charismatic in its belief. This decision to be charismatic is based on the researcher's scriptural beliefs as well as the influence of the culture in which this church plant came out of. Additionally, two hallmarks of WSEC are training and leadership development. Since its existence, the ministry has conducted practical training such as resume writing classes, financial classes and health and wellness to name a few. Additionally the ministry offers Christian Education classes in the areas of discipleship, evangelism and Bible literacy. Because WSEC is a church plant the need to identify and develop leaders to fulfill roles in the church has been a major component of the ministry.

During Edwards' tenure at Word of Life Christian Center (WOLCC), under the leadership of Dr. Frederick Thompson, he served as the Minister of Music, was licensed as a Minister in 2003 and ordained an Elder in 2007 respectively. The researcher and his family attended and served at WOLCC since its second service, September 9, 2001. WOLCC is a start-up church that launched out of Christian Faith Assembly (CFA) in 2001. Upon his family's arrival to CFA in April 1998, Dr. Thompson was clear that God had called him to start a church. Consequently, he notified the Pastor, Apostle Maurice Randolph that at some point he and his family would be leaving. Dr. Thompson understood his call to plant a church, but also his call to serve under Apostle Randolph.

It is interesting to note here that the mentor-mentoree relationship identification and selection goes both ways. Apostle Randolph saw an opportunity to further develop a leader with a clear sense of calling and ability. However, Dr. Thompson also recognized attributes in Apostle Randolph that he felt could add to his leadership abilities.

Apostle Randolph states, "When Dr. Frederick Thompson and his wife came to CFA, he was very clear how he understood the will of God for his life and their lives to be to Pastoral ministry. Additionally he expressed how he felt the Lord sent them to CFA and that he saw something in me; there was a certain anointing upon my life and he felt that he could benefit from what I had to offer."[3] This example shows the criticality of those being assigned as mentors being those that the mentored see as competent and exuding characteristics that make for successful leadership development.

While Dr. Thompson could gain greater ministry experience and be used in various opportunities under the leadership of Apostle Randolph, church planting was not an area that he could be developed in that context. CFA was an already established church, so the Pastor had not had church planting experience. According to Dr. Thompson, this was how he prepared to start his church, "I observed how my Pastor operated, read various books on church planting and fasted and prayed."[4] Additionally Dr. Thompson was able to glean from his years of military and ministry leadership experiences to successfully start WOLCC.

The researcher did not arrive to WOLCC with a recognized call to ministry or church planting. However, Edwards was unknowingly being exposed to the processes associated with church planting, not realizing he would one day plant his own church. While church planting was not in the mind of Edwards, leadership development and church planting were areas that Dr. Thompson felt that God had called him to.

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[3] Maurice Randolph, interview by author, Odenton, January 30, 2016.

[4] Frederick Thompson, interview by author, Dayton, March 28, 2016.

Dr. Thompson comments that, "Around 2004 I really began sensing a call to develop leaders. It was not long after that I knew God wanted me to assist in planting churches and leading Pastors."[5] Consequently, Dr. Thompson would identify in Edwards' someone in who he could develop to be a key leader in the church and eventually the Senior Pastor of his own church. Dr. Thompson had this to say about Edwards as it relates to leadership selection, "I saw genuine hunger for God in him. It was clear that he was growing in the Word and he seemed to have charisma that caused people to look to him for leadership. Additionally, he embraced servant leadership and demonstrated that he wanted the best for the ministry. He showed a genuine commitment to the ministry."[6] It is clear that Edwards' selection for leadership at WOLCC was both spiritually and institutionally motivated.

Dr. Thompson coupled spiritual maturity and gifting with institutional-structural needs to determine both who he would develop and where they would serve, to ensure the effectiveness of the ministry. While Edwards' initial assignment to the church as the Minister of Music was based on a life-long gift, his current assignment as a Senior Pastor was due to Dr. Thompson's intentional identification and development of his leadership abilities and gifting's relative to pastoral ministry.

Dr. Thompson's intentionality in identifying and developing leaders is further seen in his book, *Identifying and Developing Leaders: A Biblical, Historical and Theological Perspective.*

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[5] Thompson, 2016.

[6] Thompson, 2016.

In the book's summary on the Xulon Press website, Dr. Thompson states, "This informative book will undoubtedly be useful to the church as there is always a need to plant new churches. Moreover, well established churches must also identify and develop leaders."[7] The researcher's ability to successfully plant WSEC was shaped through the mentorship of Dr. Thompson. Through Edwards, Dr. Thompson has been able to see the fruit of his labor in benefiting from established leadership in his own church as well as fulfilling the need to plant new churches.

As of April 2018, Edwards continues to Pastor a growing congregation with leadership in place. In almost nine years, Ministers have been licensed, Deacons ordained, Trustees trained and appointed and a host of other leaders have been developed. The methodology of Edwards' leadership development strategy is the result of an effective and successful mentoring relationship between him and his Pastor. Consequently, leaders at WSEC are selected based on spiritual maturity, commitment and a need. One of the main issues noted in observing leadership development at WOLCC and WSEC, is that in the beginning stages of the ministry, leadership selection is expedited because of the need, resulting in leaders who are not always fit to lead. This does not mean that they cannot be further developed, but the requirements used in a more settled environment get overlooked for the purpose of having someone in place.

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[7] Xulon Press, Book Summary of *Identifying and Developing Leaders* by Frederick M. Thompson, accessed March 29, 2016,
http://www.xulonpress.com/bookstore/bookdetail.php?PB_ISBN=9781602665057

With a now established ministry, the researcher is able to systematically identify and develop leaders within the congregation whose commitment, spiritual maturity and God-given talents have already been observed and then put them through a mentoring process of leadership development for the purpose of succeeding key leadership roles in the future. With the growing number of youth in the church, there is a present opportunity to assure that ministry is sustained and remains effective through the development of Teens for leadership. While the researcher's leadership development process provides some insight into successful mentorship, Brigham Young's appointment after Joseph Smith as the leader of the Latter Day Saints (LDS) also provides a model of intentional and successful leadership development.

The Leadership Appointment of Brigham Young

Prophet Joseph Smith established and organized the Church of Jesus Christ of Latter Day Saints as a legal entity in the April of 1830. This establishment was the result of his translation of the Book of Mormon during the 1820s, through which he attracted a small following. Smith began receiving heavenly manifestations at the age of fourteen. Around the age of eighteen, more manifestations would give him insight into translating the Book of Mormon as well as providing the foundation for organizing the LDS. Smith detailed his experience, "In 1827 he received from the hands of the Maromi, the gold platers from which this book, (the Book of Mormon), was translated by him through the inspiration of the Almighty, and the gift and power of God unto him."[8]

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[8] Joseph F. Smith, *Teachings of Presidents of the Church, Church of Jesus Christ of Latter-day Saints* (Salt lake City, UT,1998), 10.

Smith led the LDS until his death in June 1844. Identifying and developing the next candidate for leadership of the LDS was never an afterthought for Smith. Smith was intentional during his life to ensure that a capable replacement was identified and developed. Jorgensen writes; "Joseph Smith took one final decisive step in his prophetic mission as he prepared the Church for his departure. The Prophet did not want to die without establishing proper transition of authority…There must have been a concern in Joseph's mind that the people he had relied on at the beginning of his ministry, who had experienced many marvelous visions and revelations with him, did not remain in full fellowship."[9] It is apparent that Smith was concerned that the work he began would not continue after his departure. Coincidentally, meeting and mentoring Brigham would fulfill the need for a successor.

Upon the first meeting of Brigham Young and Joseph Smith in October, 1832, it was clear that Smith had not only considered the idea of passing the mantle, but could foresee a choice to proceed him in Young. Young and a companion had been invited to supper and an informal gathering of leaders. It was at this gathering that Young was asked to pray. During his prayer, Young began to speak in tongues. Bancroft cites this account in his work, quoting the events dictated to him by Young who said, "As soon as we rose from our knees, the brethren flocked around him, and asked his opinion…He told them it was the pure Adamic language;…it is of God, and the time will come when Brother Brigham Young will preside over this church."[10]

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[9] Lynne W. Jorgensen, *The Mantle of the Prophet Joseph Passes to Brother Brigham: One Hundred Twenty One Testimonies of a Collective Spiritual Witness, in Opening the Heavens: Accounts of Divine Manifestations*, ed. John W. Welch (Provo, UT: Brigham Young University Press), 343–480.

[10] Hubert H. Bancroft, *History of Utah, 1540-1886*. (Santa Cruz, CA: Evinity Publishing Inc; 1.0 edition, 2009), 195.

Subsequently, Young was chosen as Smith's successor. On August 8, 1844, the Mormons met in a church conference at Nauvoo to decide the course of the organization and they voted to accept Brigham Young, president of the Quorum of Twelve Apostles, as interim leader of the movement.[11]

While leadership development was on Smith's mind, upon his death, followers were unsure as to who would succeed him. Smith had however done more than just prophesized the leadership appointment of Young; he had mentored him, thereby shaping a leader competent and credible enough to lead the LDS after his death. Smith and Young's relationship must have been one of pure devotion and discipleship, because the mantle of Joseph Smith was visibly seen upon Young, likened to the passing of the mantle of Elijah and Elisha in Kings 2:19. Wilford Woodruff recounted, long after, "Just as quick as Brigham Young rose in that assembly, his face was that of Joseph Smith— … the power of God that was upon Joseph Smith was upon him, he had the voice of Joseph."[12] There were many spectators to the miraculous transition of the mantle from Smith to Young. This sign and symbol of Young's leadership as a successor to Smith was confirmed in Young's ability to lead.

In a sense, he had become Smith right before the follower's eyes. William Burton wrote the following May, "But places were filled by others much better than I once supposed they could have been, the spirit of Joseph appeared to rest upon Brigham."[13]

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[11] Roger D. Launius, *Joseph Smith II: Pragmatic Prophet*. (Chicago, IL: University of Illinois Press, 1988), 31.

[12] Brigham Young Sermon, *Journal of Discourses,* 26 vols. (London, 1854–1886, reprinted, 1967), 15:81, 8 April 1872.

[13] Diary of William Burton, entry for May 1845, Church Archives; as cited by Michael Quinn. (BYU Studies, Vol 16: Winter 1976), 212.

It is clear that identifying and developing Young as the next leader allowed for a continuum of capable leadership to preside over the LDS, a crucial factor in a time when it was questionable who would be their next leader.

The life of Brigham Young and his Conversion

On June 1, 1801, Brigham Young was born into wretched, rootless poverty in primitive New England, in a windy shack.[9] Young's beginnings cannot be said to be religious; however, from 1801-1804, his parents, John and Abigail Howe Young, were members of the Methodist Episcopal faith. After approximately ten years, in 1814, they joined the Reformed Methodist Church. They did not continue with the Reformed Methodist. Porter, in the *Brigham Young Family: Transition between Reformed Methodism and Mormonism,* writes, "The Youngs became discontented with the doctrine of Reformed Methodism and showed their disagreement by breaking with all forms of Methodism, leaguing themselves instead with the early establishment of Mormonism under the Prophet Joseph Smith."[14]

Though members of the Young family had settled in a religious denomination, Brigham was not originally converted into Mormonism. Arrington comments, "It is a remarkable fact that all of Brigham Young's immediate family became Mormons and all remained loyal practicing Mormon's throughout their lives."[15]

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[14] Larry C. Porter, *The Brigham Young Family: Transition between Reformed Methodism and Mormonism, in A Witness for the Restoration: Essays in Honor of Robert J. Matthews*, ed. (Provo: Religious Studies Center, Brigham Young University, 2007), 249

[15] Leonard J. Arrington, *Manuscript History of Brigham Young*, no. 10, Brigham Young: American Moses. (New York: Alfred A. Knopf, 1985), 20.

When speaking about his own experiences, Young stated, "My parents were devoted to the Methodist religion, and their precepts of morality were sustained by their good examples…I was taught by my parents to live a strictly moral life, still it was not until my twenty-second year that I became serious and religiously inclined. Soon after this I attached myself to the Methodist Church."[16] It was in his early twenties that Young made his own personal declaration of Christ and chose his religious affiliation. Arrington again comments that, "This connection was made at the time of his marriage to Miriam Angeline Works in the town of Aurelius, Cayuga County, New York, on October 8, 1824. Brigham and Miriam agreed to embrace the Methodist faith in that same year.[17]

Young was eventually introduced to the Book of Mormon after his older brother Phinehas purchased a copy from Joseph Smith's younger brother, Samuel Smith. While the book was accepted by Phinehas and other family members quickly, Brigham was more thorough, choosing to spend more time studying the book and the religion. He was indeed impressed by what he discovered; a religion that answered his deeper theological questions. After praying and surveying the religion, Young concluded to fully accept Mormonism. He studied the Bible and Book of Mormon, met with missionaries, observed a church meeting in Pennsylvania, after which he decided to get baptized.[18]

Upon his acceptance of Mormonism, Young demonstrated his commitment to the Lord and the church through preaching the Gospel and participating in missions trips.

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[16] Manuscript History of Brigham Young, 1844–1846, no. 1, *Church Archives, The Church of Jesus Christ of Latter-day Saints*, (Salt Lake City, UT), 10

[17] Arrington, 16.

[18] Brigham Young, *Journal of Discourses* (London: Latter-day Saints' Book Depot, 1862), 3:91.

Though his wife passed away from tuberculosis, leaving him to care for his two young daughters, he was still compelled to serve God in his new religion. It is clear that Young's service to the Lord could not be hindered by tragedy, in fact, he saw it as an honor to suffer for the sake of the Gospel. Young, in his *Journal of Discourses,* wrote;

> I hear people talk about their troubles, their sore privations, and the great sacrifices they have made for the Gospel's sake. It never was a sacrifice to me. Anything I can do or suffer in the cause of the Gospel, is only like dropping a pin into the sea; the blessings, gifts, powers, honor, joy, truth, salvation, glory, immortality, and eternal lives, as far out swell anything I can do in return for such precious gifts, as the great ocean exceeds in expansion, bulk, and weight, the pin that I drop into it.[19]

While Young excelled in his new religion, he would not have been anyone's first choice for leadership as he did not possess the qualities of one that would preside over a denomination. Despite the fact that his leadership ability and spiritual maturity were cultivated under the mentorship of Smith, Gunderson expressed some of the hesitations, stating, "Brigham Young was an unlikely leader. He grew up poor and powerless. He attended only eleven days of school in his lifetime. As a young man, he often pronounced words incorrectly and was not a good public speaker."[20] Despite his lack of education and the lack of leadership potential, Young was still chosen to serve as the Third Elder in the newly organized Quorum of the Twelve Apostles in February, 1835. It was only because the Quorum was organized by age that Young was third. During the summer of that same year, he was also involved in the School of the Prophets, where he received instruction in the gospel and other subjects, such as history and languages.[21]

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[19] Brigham Young, *Journal of Discourses* (London: Latter-day Saints' Book Depot, 1862), 1:313.

[20] Cory G. Gunderson, *Brigham Young: Pioneer and Prophet*, (Mankato, Minnesota: Capestone Press, 2003), 4.

[21] Arrington, 51-52.

Eventually, Young became President of the Quorum of Twelve. As president, Young was given many responsibilities which gave him an opportunity to cultivate his leadership abilities and gain influence. Backman, in *The Keys Are Right Here: Succession in the Presidency,* writes, "He was president of the quorum that had been charged by the Prophet to take care of such things as "directing missionary work and the work of the gathering" of the Saints, "managing the temporal affairs of the Church," and "assisting in the building of the Nauvoo temple."[22] Young's leadership of the Quorum would ultimately place him in position to be the next leader of the LDS. After Smith's death in June, 1844, Young understood what needed to be done next, especially considering that the twelve held the keys to the priesthood. Undoubtedly, the spirit of Smith must have been captured by Young during their time serving together. In fact, Allen and Leonard describe it as, "A miraculous event occurred when President Young stood to address the gathered Saints. Many in attendance received a "divine witness" that the mantle of the martyred Prophet had fallen upon him."[23] Though Smith was dead, his influence in the life and leadership of Young was evident to all. President Young relied on Smith's teachings and character to help him lead the LDS. Experience and training with Smith were not the only lessons for Young. He also received counsel from Smith in spiritual experiences. Watson comments on a particular instance, writing that, in one dream, for example, the Prophet Joseph appeared to President Young and taught him the importance of the people's being humble and following the Spirit.

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[22] Milton V. Backman Jr., *The Keys Are Right Here: Succession in the Presidency*, in Lion of the Lord, 109.

[23] James B. Allen and Glen M. Leonard, *The Story of the Latter-day Saints*, 2nd ed. (Salt Lake City: Deseret Book, 1992), 216.

Tell the people to be humble and faithful,' the Prophet told him, 'and be sure to keep the spirit of the Lord and it will lead them right. Be careful and not turn away from the small still voice; it will teach you what to do and where to go; it will yield the fruits of the kingdom. Tell the brethren to keep their hearts open to conviction, so that when the Holy Ghost comes to them, their hearts will be ready to receive it. [24]

Young's experiences with Smith were undoubtedly invaluable in developing Young to eventually become the President of the LDS. While the question of who would lead may have been in the minds of followers after the death of Smith, Smith had made his investment in the future by coaching Young to one day lead the church.

Young and Smith Relationship

Brigham Young moved his family to Kirtland in the fall of 1833. Geographically, he was not far from Joseph Smith. It was during this time that a strong relationship was built between Young and Smith. Their initial meeting in October, 1832 laid the foundation for a friendship and a partnership. The *Brigham Young Papers* assert, "From that first handclasp, Brigham began to be bound, heart, mind, and spirit to Joseph, whom he came to accept without reservation not only as the spokesman for God in his generation but as his own most powerful, personal model among men.[25] It is interesting to note how important it is for the mentored to see the mentor as a person of influence in their life. The way that Young viewed Smith allowed them to successfully cultivate his leadership abilities. During his initial meetings with Smith, Young was extremely timid and would often find himself tongue-tied. "I was with him several years before I pretended to open my mouth to speak at all," President Young later confessed.

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[24] Eldon J. Watson, Brigham Young: *Manuscript History of Brigham Young, 1846–1847*. (Salt Lake City, UT: 1971), 529.

[25] Brigham Young to David P. Smith, 1 June 1853, *Brigham Young Papers*, Church Archives., 4.

Clearly uncertain about himself and filled with awe for his teacher, he silently observed and listened, trying to digest even the Prophet's smallest acts. "An angel never watched him closer than I did."[26] Young was in awe of Smith and was eager to learn from him. His actions demonstrated a truth about leadership; that great followers can make great leaders.

Young could only benefit from Smith's leadership to the degree that he was willing to capitalize on the opportunity. According to the *Brigham Young Letter Books*, he would later recall that, "In the days of Joseph, I always took the opportunity, whenever possible, to attend High Council meetings so that I might learn principle and wisdom from the mouth of the Prophet."[27] Young's passion to learn from Smith ultimately led to his development of attributes necessary to lead the LDS church. Their time together was not just friendship, it was a time of preparation, and Young would reflect on these times. Walker describes their relationship in *Brigham Young: Student of the Prophet.* He writes, "Indeed, President Young often spoke and wrote admiringly of his friend and teacher. His statements—recorded in sermons, letters, diaries, and in conversations transcribed by clerks—illuminate an important facet of his personal growth.

They also tell the story of friendship and discipleship and how one Church leader prepared another for future responsibilities. For the Prophet Joseph Smith was undoubtedly an instrument of the Lord in helping to mold Brigham Young into a strong leader, a pillar of the Church."[28] While Young's early years did not reveal any leadership potential, his relationship with Smith proved to be essential in developing him into a strong leader.

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[26] Randal S. Chase, *Church History Study Guide, Pt. 3: Latter-Day Prophets Since 1844*. (Washington, UT: Plain and Precious Publishing, 2013), 7.

[27] Brigham Young to Joseph Young, *Brigham Young Letter books, Brigham Young Papers*, (LDS Church Archives, 2 Aug. 1877), 4.

[28] Ronald Walker, *Brigham Young: Student of the Prophet*. The Church of Jesus of Latter-Day Saints. February 1, 1998. accessed December 15, 2015. www.lds.org.

If the question could be asked whether leaders are born or made, the answer is an emphatic both! Not everyone possesses the inherent qualities for leadership. However, the relationship between Smith and Young reveals that when in contact with the right leader and given the opportunity, one can be molded into a great leader.

Young's spiritual sensitivity and growth resulted from spending time with God first. It was friendship and the mentoring relationship that he had with Smith that shaped him into a decisive leader. Young was in awe of Smith and saw him as leader that he could follow and become. Smith saw in Young someone who possessed the qualities of leadership that could be nurtured, and this foresight resulted in Young succeeding him after death. The passing of the mantle was so significant and visible that followers saw the spirit of Smith descend upon Young in his leadership. Smith could not wait until he was close to death to train a successor, he had to be intentional about pouring his life and work into a willing vessel early. Young's desire to learn and follow contributed to his effectiveness as a leader. Smith undoubtedly sensed Young's desire, which made the investment in him meaningful and successful. Just as Young was able to rise and succeed his leader through sound mentorship and discipleship, modern leaders can in turn influence teens to rise and fulfill the call of God to a life within the church.

In leadership it is not where you begin, but it is who you become. Young is a testament of this truth. Additionally, the researcher's development as a leader to Senior Pastor and church planter from a Minister of Music also testifies of this reality.

Just as Young was able to rise and succeed his leader, and the researcher was able to fulfill leadership needs in the local church, perhaps through sound mentorship and leadership development, teens can be influenced to rise and fulfill the call of God on their life within WSEC.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

The theological foundation of the project, *Identifying and Developing Teens to Incorporate them into Leadership at Winning Souls Evangelistic Church* (WSEC), will focus on the organizational and structural components of the doctrine of the church (ecclesiology). The foundational focus is centered on Relational Theology, its implications for the church and how it informs the project. While the church is structured as an organization, it has the characteristics of an organism. Just as an organism has life, its various parts supporting one another in an organized system, as well as maintaining the capacity for growth, so does the church. God birthed the church through Jesus Christ, in which He is the head, and all those in the body of Christ are related to Him and to one another. The church, (the body of Christ), benefits from and is ministered to by God, and believers must also minister God to their peers as part of the interconnectedness and interdependence that people of faith have with God and one another.

It is the work of God both in and through individuals that helps us to better understand relational theology. Frederick Thompson, in *Identifying and Developing Leaders: A Biblical, Historical and Theological Perspective,* offers a sound definition of Relational theology, "Relational theology seeks to understand God and His will as seen through His own priority of being in relation with others to accomplish His work."[1]

Thompson's definition is consistent with biblical truth concerning the work of God in creating humanity by His own will, with the goal of fulfilling His will through a relationship of interdependency. Just as humanity is dependent on God, God depends on humanity to accomplish His work. As each individual in the body of Christ receives God, it is important that they serve God with their gifts through service to the church, ultimately benefitting all who are connected to Christ. From God to the members of His family, there is a part to be played in this divine relationship. Authors Ogden and Meyer comment, "The Father, Son and Holy Spirit are one, yet each divine person has a distinct role that contributes to the loving fellowship. And the church finds its life and ministry when it reflects the unity and diversity modeled in the trinity."[2] Every member contributes to the body of Christ, ensuring that it is edified, healthy and effective in its mission. Consider Ephesians 4:16, "From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work."[3] Each person in the body of Christ, (including the youth,), has been ordained by God to play the role, one that they have been empowered to play because of the gifts God has given them.

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[1] Frederick M. Thompson, *Identifying and Developing Leaders: A Biblical, Historical and Theological Perspective* (Maitland, FL: Xulon Press, 2007), 93.

[2] Greg Ogden and Daniel Meyer, *Leadership Essentials: Shaping Vision, Multiplying Influence, Defining Character* (Downers Grove, IL: InterVarsity Press, 2007), 101

[3] NIV Thinline Bible (Grand Rapids, MI: Zondervan, 2005), 974.

However, it takes sound leadership to ensure that members are not apathetic in fulfilling their role in the body. Ephesians 4:11-12 reminds us of the intentionality of God providing the church with leaders, and with the responsibility of preparing God's people for works of service so that the body of Christ may be built up. Part of this process is, of course, cultivating servants in the church. It can be said that when developing leaders, empowering and entrusting those within the ministry with the responsibility of identifying potential leaders within the members of the church will better serve the body and sustain the ministry. In order for the work of God and the mission of Christ to be fulfilled, there must be clearly intentional development of leaders and empowerment of the members of the church to function in their various gifts.

The development of leaders in the local church is critical to its efficacy in fulfilling its mission. Stanley J. Grenz, in *Theology for the Community of God,* states that "to facilitate an effective corporate ministry, church organization provides the community with the leadership of capable persons. Such leadership serves the local communities and by extension the communities as a whole."[4] As a whole, the faith community benefits when capable leadership is in place, thus ensuring benefit from what God has given to the Church and ministering those gifts throughout the congregation. The goal of this project is to provide the local church with a template for a continuum of capable leadership through the identification and development of teens as potential leaders. To provide a basis for this project, examination will include a broad study of theologians and writers, offering theological perspectives relative to the project's focus.

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[4] Stanley J. Grenz, *Theology for the Community of God* (Nashville, TN: Broadman & Holman Publishers, 1994), 725.

Any theological issues related to the project will be discussed, as well as the correlations between the project and the views of various theologians. "Organization is wisdom's first step for a people associated together in a common cause."[5] This quote from Lewis Chafer, in his book *Systematic Theology,* offers a truth that directly substantiates the basis of this project. The purpose of the church is to fulfill the mission of Christ, which is to make disciples. In order to fulfill this mission, God granted believers His power, by way of the Holy Spirit, coupled with gifts and abilities to edify the body. In His grace, however, He allows those within the church to organize the structure in ways that the mission can be fulfilled. It is God who gave to the church its very life, but the church itself must provide leadership. Pearlman, in his book *Knowing the Doctrines of the Bible*, similarly concludes, "It is clear that the Lord Jesus proposed that there should be a society of His followers to give mankind His gospel and to represent Him in the world but He fashioned no organization or plan of government."[6] Though God did not specifically fashion a plan, through His Spirit, the church has benefitted from leadership focused on the continuation of God's work, all while operating under the wisdom of God.

A Relationship that Provides an Example for Developing Leaders

"Jesus, as the image of God, demonstrated the way God works with people."[7] His ministry was not a detached or isolated approach. Jesus formed relationships and influenced those that would follow Him, leading by example.

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[5] Lewis S. Chafer, *Systematic Theology, Volume IV, Ecclesiology-Eschatology* (Dallas, TX: Dallas Seminary Press, 1948), 150.

[6] Myer Pearlman, *Knowing the Doctrines of the Bible* (Springfield, MO: Gospel Publishing House, 1981), 361.

[7] M. Scott Boren, *The Relational Way: From Small Group Structures to Holistic Life Connections* (Houston, TX: Touch Publications, 2007), 204.

Eventually, Jesus's disciples would follow in His footsteps, continuing His good works, signifying the importance of continuity. There is no dispute that Jesus is the model for leadership development in the church. This is demonstrated in His intentional development of specific leaders to fulfill His mission. In Mark 3:14, Jesus appointed twelve apostles so that they would be with him while he taught and then he in turn would send them out to preach. It was important for Jesus to identify prospective leaders, spending time building relationships with them, and instructing them on effective ministry. Additionally, Jesus's model maintained a core spiritual component; He would spend a night in prayer concerning those that He would select, (Lk. 6:12-13). His model was self -perpetuating in the life of the first church. In Acts 6, when a problem arose concerning the food distribution, the Apostles identified men filled with His spirit to handle distribution so that they could continue to focus on prayer and the ministry of the word. After men meeting the practical and spiritual requirements were selected, the Apostles laid their hands on them and prayed over them. It is clearly stated in scripture that developing leaders is not only the norm, but essential for ministry effectiveness. Moreover, identifying and developing leaders within the church is not a trivial selection process or easy placement, it is done through a spirit-led and systematic approach.

While the task of developing leaders to serve the church is a commitment to serve in the body, the greater commitment is service unto God. God, in relation to the body, is the foundation of all things needed to develop the leader, as well as the distribution of their gifts and abilities.

Plainly stated, God's will can be seen in how a leader serves and lives, because before anything, service is due unto God. Don N. Howell, Jr. in *Servants of the Servant: A Biblical Theology of Leadership,* said, "Servant leaders take the initiative to bring others to a passionate commitment to what is on the heart of God."[8] Howell validates the notion the one being developed or mentored needs to have a commitment to the heart of God. Additionally, he asserts that the servant-leader is active in ensuring that this happens, something that is also crucial to the WSEC project.

Teens certainly need to have a full understanding of their role as leaders and the specifics of their duties. However, the mentor must ensure that those they lead have a passionate commitment to the heart of God. In order for this to happen, the mentor must be in a committed relationship with God, and out of that relationship, he/she is able to empower the youth to feel confident in making such a commitment. Examples of such can be found in scripture. Paul tells the church at Corinth to, "Follow his example, as he follows the example of Christ," (1 Cor 11:1,). In Philippians 3:17, he says to, "Join one another in following my example, brothers, and carefully observe those who live according to the pattern we set for you."

As Paul was reborn again into Christ, he took on the responsibility of bringing others to Christ. Frank Damazio, in *The Making of a Leader,* offers a principle that validates this fact. "Every leader must realize that he is going to reproduce himself in those under him.

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[8] Don N. Howell, Jr., *Servants of the Servant: A Biblical Theology of Leadership* (Eugene, OR: Wipf & Stock Publishers, 2003), 301.

He must remember that not only his strengths, but also his weaknesses, will be reproduced in those to whom he ministers."[9] Christian leaders identify with Christ, not just in name, but also in nature. His nature is cultivated in the lives of believers, His nature evident to others, strengthened by the believer's spiritual disciplines. As Christ's relationship to the believer reproduces a disciple seeking to live in Christ, the leader's relationship to the mentored reproduces the leadership characteristics that will allow the pupil to lead competently and effectively.

Jerry C. Wofford, in his book *Transforming Christian Leadership*, provides insight, "As with the process of Christian maturity, developing leadership skills is the responsibility of an individual under the guidance of God. Yet God often uses other more mature leaders to augment this process. These leaders may serve as mentors/disciples, models, educators/trainers, or change agents. Through their leadership examples, they can help the young leader along the path to effective service to God and to others."[10] It is clear that the example of leadership plays an important role in the efficacy and quality of the follower. However, in order to be truly successful, the follower must fulfill their responsibility and be committed to the leadership development process.

A Relationship that Empowers Followers in Leadership Development

Paul's ability to lead by example was not simply due to his position; he had a genuine, loving relationship with those that he led.

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[9] Frank Damazio, *The Making of a Leader* (Portland, OR: Bible Temple Publishing,1988),199.

[10] Jerry C. Wofford, *Transforming Christian Leadership* (Grand Rapids MI, Baker Books,1999), 202.

In Acts 16:3, Paul decides to add Timothy to his missionary team, but not before he establishes a personal relationship with Timothy. Scripture provides examples that speak to the genuine nature of Paul's personal relationship with Timothy, one that goes far beyond a professional acquaintance. In 1 Timothy 1:18, Paul refers to Timothy as "his son". In 2 Timothy 1:2, he refers to him as "Timothy, my dear son." Now, this is not to suggest that the relationship between the two must be this personal. However, it is clear that a willingness to establish genuine relationships with those you are leading allows for greater influence. Understanding and respecting Paul through his interpersonal relationships inspired believers in the churches, also causing Timothy's written submission to Paul's position.

Through relationships, Paul empowered others. John C. Maxwell says, "When you value people and your relationship with them, you lay the foundation for empowering others."[11] People feel empowered when they are valued. The empowerment felt as a believer is based in the fundamental knowledge that Christ loved them enough to die for them. It is not hard to be encouraged to follow when you know that who you are following values and respects you. With the basic establishment of a good relationship, the leader or mentor is able to properly identify the strengths and weaknesses of the follower, and is in a better position to encourage growth. A relationship requires give and take, and so the follower trusts the leader's assessment of them, understanding that the goal is to empower them to be as effective as possible. Gary Yukl offers some guidelines in his book, *Leadership in Organizations*, stating, "There are several guidelines for mentoring in secular organizations.

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[11] John C. Maxwell, *Leadership 101: What Every Leader needs to Know* (Nashville, TN: Thomas Nelson Publishers, 2002), 88.

Mentors should show an interest in their protégés' development and serve as role models. They should help these people identify skill deficiencies and guide them in overcoming these deficiencies by giving career advice, suggesting training courses, providing skill development opportunities, and encouraging subordinates to coach one another…"[12] These guidelines can be extended for use by Christian mentors. Leadership development requires the sharing of one's self and knowledge, along with the gifts and abilities that one already possesses, reanimated so as to operate to their fullest leadership potential.

Followers cannot become effective leaders if the leader withholds knowledge or resources that are necessary in development. Hanz Finzel, in *Empowered Leaders: The Ten Principles of Christian Leadership,* says, "That is the essence of mentoring a leadership team: a relational experience in which one person empowers others by sharing God-given resources."[13] Empowerment is a direct result of what is shared between the leader, the pupil, and God. Empowering followers can be seen as an invitation to share in the work of leadership, with the competence to be effective in specific areas. Not only did Jesus have authority to heal sickness and cast out demons, he also shared his authority with his disciples so that they too could function as leaders in the community. Luke 9:1 tells us that Jesus called the twelve together and gave them power and authority to drive out demons and to cure diseases. Jesus recognized the ministry's need, and shared himself and what he had with the twelve, ensuring that the work that He started would continue.

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[12] Gary Yukl, *Leadership in Organizations, 4th ed* (Upper Saddle River, NJ: Prentice Hall, 1998), 101-103.

[13] Hans Finzel, *Empowered Leaders: The Ten Principles of Christian Leadership* (Nashville, TN: W. Publishing Group, 1998), 122.

Engstrom and Jenson comment that, "Jesus was the ideal mentor and leader. Although he had the right to exert authority over his protégés, (that is, his disciples,), he continually served them and allowed them to be a part of his work."[14] Followers feel empowered when they are given the tools and training needed to do good work, thereby giving them purpose. It cannot be expected that youth be enthusiastic or feel empowered to do ministry without intentional leadership development. If they are being asked to participate, they must be given the resources necessary to succeed and the opportunity to share in the work. It is at this critical juncture that a leader must recognize the need to allow the follower to develop on their own, blooming in their unique gifts. God gives each of us talents, so it can be expected that those selected to lead will bring spectacular things to the church. It is paramount that they are given space to operate, grow, and cultivate their ability if the ministry or organization seeks to benefit from their gifts.

J. Oswald Sanders, in *Spiritual Leadership: A Commitment to Excellence for Every Believer*, states that, "A leader must provide subordinates with opportunity to exercise and develop their powers."[15] To provide pupils with opportunities to develop requires humility, maturity and a sense of security on the part of the leader. An insecure leader could hinder the development of another leader if he/she becomes more concerned with holding a position. This type of behavior is notable in the relationship when the follower does not feel empowered but impaired. The goal of this project is to ensure that the mentor-mentored relationship is one that empowers and develops confident, competent leaders in the church.

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[14] Ted W. Engstrom, Ron Jenson,*The Making of a Mentor: 9 Essential Characteristics of Influential Christian Leaders* (Federal Way, WA: World Vision Press, 2005),117.

[15] J. Oswald Sanders, *Spiritual Leadership: A Commitment to Excellence for Every Believer* (Chicago, IL: Moody Publishers, 2007), 120

A Relationship for Effectiveness

Effectiveness as a leader and within the organization is observed when followers are given the opportunity to develop in their leadership abilities within their assigned areas. Charles Spurgeon adds to this, "We must seek to involve people, delegating areas of service that will multiply our own effectiveness. Such people must be unleashed and given the freedom to develop their particular ministries in the context of the local fellowship."[16] Leadership effectiveness is not about perfection, rather its how they can influence others to be effective, thereby increasing the productivity of the organization. Jesus told his disciples in John 14:12 that they would, "do greater works than He did because He would go to His Father in heaven." He was not only speaking of greater works in quality, but also in quantity. In other words, He had empowered His disciples, allowing them to perform works as He did, so when He left earth, he had left several people behind who could continue His work. Through His relationship with His disciples, He ensured that they were effective in ministry, which substantiates the reality that Jesus was an effective leader. He had gone to His Father, but His ministry remained just as effective on earth!

The leadership of both Jesus and His followers was effective because He proceeded utilizing a team concept. Carson Pue, in his book *Mentoring Leaders: Wisdom for Developing Character, Calling and Competency* notes, "Most ministries or missions, whether large or small, require teamwork. It is incumbent on today's leaders to not only be able to inspire towards a vision, but also draw together the team to make it happen."[17]

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[16] Larry J. Michael, *Spurgeon on Leadership: Key Insights for Christian Leaders from the Prince of Preachers* (Grand Rapids, MI: Kregal Publications, 2003), 28.

[17]Carson Pue, *Mentoring Leaders: Wisdom for Developing Character, Calling and Competency* (Grand Rapids, MI: Baker Books, 2005), 149.

The creation account in Genesis, chapter one, provides a theological example of God's intentionality in employing a team concept. In chapter one of Genesis, it can be found that God and the Holy Spirit are at work in creation. The Gospel of John, chapter one, verses 1-2 reveal that Jesus was also present at the beginning and that all things were made through Him. To further make the case for teamwork within the creation account, when seeking to create humanity, God says, "Let us make man in our image and likeness." Genesis 1:26.

It is clear that teamwork was a part God's strategy during creation, and was still clearly visible in the ministry of Jesus and the disciples. The correlation between teams and effectiveness should be taken into consideration when understanding the need to develop leaders. Followers need to know they are united and be directed to operate as a team, so that as a whole, the group succeeds. This project is designed to develop teens so that they can envision themselves as a part of the ministry; not as spectators, but as active participants in the manifestation. Within the framework of a team, there is the reality that individuals will operate at various skill levels. However, the relationship amongst team members should be such that they encourage and help different members within the group, with the basic understanding that they are one unit or, in the case of the church, one body.

The efficacy is in the collaborative effort Northouse asserts, "The ability of a team to collaborate is essential to team effectiveness. A collaborative climate is one in which members can stay problem focused, listen to and understand one another, feel free to take risks, and be willing to compensate for one another."[18]

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[18] Peter G. Northouse, *Leadership: Theory and Practice, 6th ed* (Thousand Oaks, CA: SAGE Publications Inc., 2013), 301.

The leader will not only be responsible for the team's creation, he/she also must cultivate team dynamics to ensure high levels of functionality and productivity. The summation of this theological foundations study includes an examination of the practical workings of relational theology relative to the development of youth leaders in the church. This was done through the evaluation of various theologians' writing and research, as well as their perspectives towards the project's focus.

The overall conclusion is that there is an interconnectedness and interdependence in the relationship between us and God. In the context of this study, it is a relationship that exemplifies the production of good leadership, a relationship that empowers followers to lead, and relationships that promote effective leadership. Maintaining Jesus as the prime example, leaders must also serve as models for followers, so that they might to look to and learn from the leaders' good example. Additionally, followers feel empowered and gain a sense of self-worth when they are valued by the leader.

Finally, an effective tool in developing leaders can be seen in opportunities given to the followers, where they can utilize their talents while promoting a team environment. In each of these three areas, one can see how God operates within the Church; His followers, and body. This lays the foundation for leadership development models in the local church. The supporting research and theological conclusion provide sufficient evidence for the validation of this project.

CHAPTER FIVE

THEORETICAL FOUNDATIONS

The theoretical foundation of the project *Identifying and Developing Teens to Incorporate them into Leadership at Winning Souls Evangelistic Church,* (WSEC), will examine ministry theories, along with those of other disciplines relevant to the problem posed within the project. Leadership development is the focus of this foundational research. There is a need for sustained leadership within the church, and without intentional identification and development of leaders, the ministry will lose its effectiveness. There must be a strategy in place to to replenish leadership positions in order to avoid gaps in leadership, ensuring that the ministry benefits from the best talent. In the book *7 Practices of Effective Ministry,* authors Stanley, Joiner and Jones address this reality,

> If you fail to develop a strategy to replace yourself, you will…
> …force talented individuals to remain in the wings.
> …cause potential leaders to exit the organization.
> …stifle needed insight from valuable team members.
> …hinder your ability to recruit volunteers.
> …limit the growth of your programs and ministries.[1]

The goal of this project is to develop teens to become leaders at WSEC. The foundational explorations of this research will support leadership development theories.

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[1] Andy Stanley, Reggie Joiner and Lane Jones, *7 Practices of Effective Ministry* (Colorado Springs, CO: Multnomah Books, 2004), 160.

Theoretical Foundations in Ministry Practice

Discussions of the theoretical foundations in the project begin with an examination of ministry models relevant to the project's goal. In the book *Filling God's House: Practical Church growth principals for the 21st Century Church*, the author, Brandon B. Porter, embraces leadership development as one of the essential components for church growth. Considered an expert on the subject of church growth and leadership development, Porter has been successful in raising a mega ministry in Memphis, Tennessee. He states, "Leadership development for yourself and for those around you is very important to the growth and continued strength of your church."[2] The premise being that when engaging in leadership development, the leader cannot neglect his/her own continuous growth. This is important because those being mentored will only develop as much as the leader's ability allows, if the leader cannot show continuous growth, then the cycle will stagnate. This can prove to be detrimental in ministry because when leadership quality drops, so does the effectiveness of the ministry.

Taking the above into consideration, it will be important that the mentors chosen to develop teenage leaders are those that have been observed to be in continual growth themselves. The goal for the quality of leadership developed is commensurate with the quality of ministry that that church wants to continue to offer. Consequently, quality ministry provides the potential for successful church growth. Max DePree, in his book *Leadership is an Art,* takes the opposing view, stating, "The measure of leadership is not the quality of the head but the tone of the body."[3]

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[2] Brandon B. Porter, *Filling God's House: Practical Church Growth Principals for the 21st Century* (Memphis, TN: GTC Productions, 2012), 39.

[3] Max DePree, *Leadership is an Art* (New York, New York: Dell Trade Paperback, 1989), 12.

While understanding his point of view in assessing the productivity and potential of the follower, the reality is it takes a quality leader to bring out leadership qualities in others. The head, as he states, just like the head of the natural body, sets the tone of what the body is able to do and the extent to which it can perform. Developing leaders is no different. When mentoring youth to be highly effective leaders, the leaders themselves must possess high degrees of competence, confidence, character, commitment, and other essential qualities, setting the standard for the type of leadership that will be reproduced. Leadership development contributed to the growth of Porter's church, thereby serving as a template for the growth of WSEC.

Early development of leaders is also essential to the success of church planting models. Jermaine N. Johnson addresses the importance of leadership development in his book, *The New Wine Experience: A Leadership Model for Church Planting in the African American Context.* Johnson is a successful church planter and is currently the senior pastor and founder of Word of Life Christian Community Church in Randallstown, Maryland. In his research, he writes, "the redemptive model encourages a team leadership approach directed and supervised alongside the pastor."[4] The model of church planting that Johnson researched is based on the personal work of Jesus Christ. More specifically, it points to his strategy and ability to build in un-ministered areas, creating communities in new places. Johnson saw the importance of potential leaders working with the pastor in building a church. Developing a leadership team while starting a church is a far more difficult task than developing leaders to sustain an established church. However, the work of ministry, regardless of the phase, requires structured leadership if it is to be effective.

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[4] Jermaine N. Johnson, *The New Wine Experience: A Leadership Model for Church Planting in the African American Context* (Charlotte, NC: CB Publishing & Design, 2014), 77.

Kent R. Hunter speaks to this in his book *Move Your Church to Action*, "The pastor must learn to delegate responsibilities to others, not as a method of avoiding work, but to increase the effective impact of the congregation."[5] The effectiveness of the church is contingent in the Pastor's willingness to develop leaders. Johnson is currently pastor to a church he planted in 2012, beginning with only eight members. As of 2017, the church has grown significantly, with fifteen ministries dedicated to meeting the needs of over 250 members and the surrounding community. This delegation validates the theory that intentional leadership development in ministry allows for increased ministry effectiveness. This is demonstrated by the ministry's ability to offer more ministerial outreach to better meet the needs of its members and the community. The fifteen ministries that Johnson's church developed would not be in place had there not been a need in the congregation. Moreover, when lacking leadership, ministries cannot function to their full potential.

Sue Mallory, a founding member of the Leadership Training Network, (LTN), and member at Brentwood Presbyterian Church in Los Angeles, CA , speaks to the success and challenges of developing leaders and equipping members for service. In her book *The Equipping Church,* Sue describes the benefits of a church that empowers its members for ministry with the goal of increasing ministerial efficacy as a whole. While developing leaders in the church is important, Mallory concludes that discouragement can sometimes arise amongst the followers if they are unprepared or lack the training necessary for certain roles.

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[5] Kent R. Hunter, *Move Your Church to Action* (Nashville, TN: Abingdon Press, 2000), 112.

Coupled with leadership development and basic job training, there should be a willingness to apply the degree of ongoing interaction and training until the individual is comfortable. The goal is to avoid members feeling as though they have been set up for failure. Mallory says, "The church by definition is the greatest gathering of potential servants in the world, but she is also the most notorious vehicle for disappointing, discouraging and even destroying them. Only a small percentage of willing volunteers can succeed without specific training and clear direction – and the church seldom offers either."[6] This problem noted by Mallory brings about a critical point. That is, the project cannot assume the readiness of a youth to lead simply because they have completed a leadership development program. There will be leadership development, spiritual cultivation and ministry training as a part of the program. However, continuing assessments with feedback will be in place commensurate with the comfortability of the individual.

Theoretical Foundations in Other Disciplines

Leadership development for success and effectiveness is evident in the healthcare industry. The National Rural Health Resource Center, (NRHRC,), hosted a summit in Minneapolis, Minnesota from December 9-10 in 2010. The purpose of this summit was research initiatives focused on rural hospital quality improvement. The overall goal was centered on leadership and its relevance pertaining to sustainable quality in rural hospitals. Research surrounding this summit concluded that many healthcare providers were better trained in their discipline then they were their leadership. Consequently, this affects the quality of healthcare provided.

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[6] Sue Mallory, *The Equipping Church: Serving Together to Transform Lives* (Grand Rapids, MI: Zondervon, 2001), 37.

Leadership is not about one individual knowing how to get something done well, but the ability of an individual to encourage others to perform at their highest potential. Within a healthcare setting, as in any other organization, there are multiple specialty jobs working together towards the same mission. However, without sound leadership in place, there is no structure to provide effectiveness.

At the summit, various initiatives were considered in approaching the leadership deficiency. The NRHRC commented, "Hospital leadership coaching will become increasingly important as new market and policy changes place greater demands on leadership. Consequently, some rural hospital CEOs have hired coaches to help guide them and provide objective feedback on their performance."[7] It is interesting to note that the healthcare industry recognized the need for coaching as it related to development of strong leaders in a rural hospital setting. Essentially, this mentoring process ensures that leaders are being developed in every way. It can be gathered that this coaching method may potentially spread, helping to cultivate increased job competence and performance. Competency is an essential part of how a person leads by example, whereby the followers observe the leader's actions and then try to reproduce the results.

John Maxwell, in his book *Developing the Leader Within You,* states, "The number one motivational principal in the world is: People do what people see. The speed of the leader determines the speed of the followers. And followers will never go any further than their leader."[8]

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[7] National Rural Health Resource Center, *Rural Hospital Quality Leadership Summit: Building and Sustaining Quality Leadership in Rural Hospitals,* accessed May 1, 2016, https://www.ruralcenter.org/tasc/resources/rural-hospital-quality-leadership-summit-building-and-sustaining-quality-leadership-r.

[8] John C. Maxwell, *Developing the Leader Within You* (Nashville, TN: Thomas Nelson Inc., 1993), 133.

The goal is to develop leaders that are both competent in their leadership skills and that motivate followers wanting to be effective, if not more effective, than their leader. The amount of coaching or mentoring that the developing individual receives shouldn't be regulated by set standards or constrained by time. On the contrary, it should be an ongoing process, where training and growth will ensure that the leader is operating to the best of their ability.

The educational system also seems to find leadership development important. Developing the leadership skills of college students will help to ensure effective, communicative leaders both within society and the workforce. In 2006, the Multi-Institutional Study of Leadership, (MSL), conducted a multi-site study that included 50,000 students from 52 college campuses that looked at students' experiences in college and how that contributed to leadership outcomes. A report in 2007, entitled *Developing leadership capacity in college students: Findings from a national study,* by Dugan and Komives, revealed that when students held leadership positions, it taught them skills that produced better leadership outcomes.[9] The results of the 2007 study support the research goals, aligning with the themes and theories already present within the core thesis. Through the early identification of potential youth leaders and providing guidance in preliminary leadership roles, young people are easily capable of becoming effective leaders. It is crucial that youth remain active participants in leadership roles that continue to cultivate the key characteristics found in good leaders, the goal being long term service to the church.

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[9] John P. Dugan and Susan R. Komives, *Developing Leadership Capacity in College Students: Findings from a National Study*: A Report from the Multi-Institutional Study of Leadership (College Park, MD: National Clearinghouse for Leadership Programs, 2007), 16.

This means allowing the mentored to step into roles, continuing to build their leadership skills, eventually accepting more responsibility as leaders.

Rick Warren, author of *The Purpose Driven Church: Growth without Compromising your Method and Mission,* demonstrates this in stating, "The secret of motivating people into serving over an extended period of time is to give them a sense of ownership."[10] By giving someone the opportunity to lead, proficiency is cultivated in leadership, thereby motivating a long term desire to lead. It would be inaccurate to assume that each youth leader, regardless of training and opportunity, will eventually matriculate into leadership roles carrying greater responsibility simply due to life's circumstances; a significant part of the process is encouraging the youth to have a willingness to lead.

In the business sector, many organizations have formal mentoring programs in which employees are assigned mentors. This method of leadership development aligns with the project's goals, where it supports the inexperienced while also increasing the potential of the experienced. In *Principles of Organizational Behavior* by Stephen P. Robbins, he speaks about mentoring roles, "As a coach, mentors help to develop their protégé's skills. As counselors, mentors provide support and help bolster protégé's self-confidence. And as sponsors, mentors actively intervene on behalf of their protégé's, lobby to get their protégé's visible assignments, and politic to get their protégé's rewards such as promotions and salary increases."[11]

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[10] Rick Warren, *The Purpose Driven Church: Growth Without Compromising your Method and Mission* (Grand Rapids, MI: Zondervan, 1995), 387.

[11] Stephen P. Robbins, *Principles of Organizational Behavior* (Upper Saddle, NJ: Prentice Hall, 2003), 348.

Robbins gives the description of three types of mentor: coach, counselor and sponsor. This three tiered approach of looking at mentoring and leadership development can also work in a church setting. Coaching is a necessary part of developing anyone, including teens, to become leaders.

A leader must be able to assess the skills of their follower, working with them to strategize a course of action for the continuation of growth. A mentor should hold the growth and development of their pupils as matters of the utmost importance. In fact, a primary focus of servant leaders is the growth of their followers, and when growth takes place, they strive to recognize and applaud that growth.

Greg Ogden, in *Unfinished Business: Returning the Ministry to the People of God,* offers insight by stating, "Servant leaders shine the spotlight of recognition on those with whom they share leadership. Far from being concerned that they will be diminished if the focus is diverted from them, servant leaders glory in the accomplishments and growth of colleagues."[12] Ogden's thesis is a principal that can be seen among sports teams. While the players will get various accolades for their abilities, they would be unable to succeed without a coach who is willing to train them, ensuring that they shine. The coach also understands the players' performance and capacity to work together as a team is a reflection of their leadership. Equally, as the WSEC project progresses, leaders and mentors of the youth must understand that the quality of leadership produced will often be a reflection of them. To clarify, it is also understood that not all followers are dutiful and sometimes individuals are not willing to be coached. However, the act of coaching is itself an important leadership development practice.

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[12] Greg Ogden, *Unfinished Business: Returning the Ministry to the People of God* (Grand Rapids, MI: Zondervan, 2003), 226.

Matt Willmington explains, "Coaching, then, is a critical component of leadership. It moves us from leading people into ministry, to leading people in their ministry."[13]

Another aspect mentioned by Robbins states that a mentor counsels by providing support and bolstering confidence. Youth will need committed and consistent support as well as positive reinforcement to help them maintain confidence in their position and leadership ability. In accordance to counsel, Robbins addresses sponsorship as another important form of mentoring, a reward centric system relying heavily on acknowledgement. The church is predominantly a volunteer organization, so pay increase as incentive will not be a factor. Ensuring the acknowledgement and reward of those that are mentored is an effective method when developing leaders. Similarly, leaders also need to know that they are making a difference and deserve acknowledgement for their efforts. It is paramount that as youth are being developed in the course of this project, that they are also being acknowledged. As a whole, the business sector serves as an excellent example and template for ministerial success.

The summation of this theoretical foundation study includes research from three ministry models and disciplines in an attempt to examine the theme of leadership development and its implementation. From this study, it can be concluded that the development of young leaders is essential for church growth, church planting and insurance that various church positions remain filled. The foundational study also explored the healthcare, college and business sectors, all of which agreed that leadership development programs produce greater productivity and overall quality. Despite the extra time or potential for failure, the attention paid to developing leaders was considered necessary.

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[13] Matt Willmington, *"Chapter 4," In Innovate Church,* ed. Jonathan Falwell (Nashville, TN: B&H Publishing Group, 2008), 53.

The strength of this research and supporting evidence validates the viability of the project;

this project should yield a success.

CHAPTER SIX

PROJECT ANALYSIS

The project, *Identifying and Developing Teens to Incorporate them into Leadership at Winning Souls Evangelistic Church,* seeks to address the problem of gaps in ministry resulting from the lack of teen leadership development. Consequently, a leadership development training program for teens was established. Even within a pool of trained adult leaders in the church, there is the possibility that they may not be the right fit for certain positions. This is why developing teens to be leaders creates another network of talent that is accessible to the church for fulfilling those needs. Snyder comments that, "There may be short-or long-term gaps that can't be filled within your current network. It is these gaps that are most important. Here lie the opportunities for you to build your own support network- providing for not only your current needs but also your long-term needs as you continue to grow and develop as a leader."[1] This new network of developed teen leaders provides the church with sustained support.

The projected outcome predicted that those teens intentionally identified and developed through a seven week mentorship program would become effective leaders in the church.

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[1] Steven Snyder, *Leadership and the Art of Struggle: How Great Leaders Grow through Challenge and Adversity* (San Francisco, CA: Berrett-Koehler Publishers Inc., 2013), 92.

While immediate assimilation into a ministry with continuous observation would further prove this outcome, the use of pre- and post- tests, a spiritual gifts test and mentor evaluation provided adequate data to support the success of this project and offer insight into leadership projections in the future. The future of WSEC rests on a continuum of leadership. Harris and O'Leary comment that, "For organizations to be sustainable across an evergreen (if not centurion) time horizon, they must think about the transition of responsibility from founder/s to others and about succession planning more generally."[2] This project intentionally ensures that there are trained leaders who will one day be fit to handle the transition of responsibilities.

The methodology to be used will be qualitative in nature. First, the youth leadership development implementation process must be defined to establish a framework for the program. Youth leadership development is critical to cultivating effective leaders that will increase the health of the church and positively affect the future of WSEC. Gubman addresses this by stating, "If you're going to build a dynasty, you have no choice but to start by growing as much talent as you can."[3] From the program, emerging leaders will be identified and developed as a catalyst for a continuum of effective leaders in the church.

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[2] Maxine Harris and Michael B. O'Leary, *Tales from a Reluctant CEO: Lessons for Nonprofit and Start-Up Leaders* (Lanham, MD: Littlefield Publishing Group Inc., 2017), 154.

[3] Ed Gubman, *Winning with Today's Free Agent Workforce* (Chicago, IL: Dearbon Trade Publishing, 2003), 83.

The second component will be the evaluation criterion. This will be accomplished by the use of a Pre-Test and Post-Test to be completed by the mentee, and a mentor post evaluation of the mentee. A youth spiritual gifts assessment was utilized, but not for the purposes of evaluating leadership growth. The assessment was used as a tool to give some insight as to where to place the mentored youth along with areas of interest and natural gifting as a placement tool. The third component will be the actual field testing. This will discuss the timeline, participants, lessons and overall process relative to the project. Project testing concluded with a reflection by the researcher and any recommendations, lessons learned and future projections.

Project Implementation

The project began January 21, 2018 after the 11:00am worship service at WSEC. During service the previous week, the researcher informed the congregation through a pastoral moment that the youth leadership development project would begin the following week and gave the pertinent instructions. The parents of the teens under eighteen along with the other participants were informed that they had been sent the link for the *The Spiritual Gifts Test – Youth Version* to be taken by Wednesday of that week so that the results would be used by the researcher to assign the mentee to a particular ministry.[4] Additionally, some ministry assignments would be the result of an overwhelming interest by a mentee to be developed in a particular ministry for seven weeks, with the participants ranging in age from thirteen to eighteen years.

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[4] "Youth Version." Spiritual Gifts Test. spiritualgiftstest.com/spiritual-gifts-test-youth-version (accessed January 1, 2018).

As an initial assessment to identify the teens for the project, 16 teens within the church were asked to take a Spiritual Gifts assessment for youth which they took on-line, and sent the results to the researcher for evaluation and selection. The spiritual gifts test is an online tool used to help individuals discover their gifts and find out what possible ministry areas they fit in. The participant answers questions and is scored in the following areas: Administration, Apostleship, Discernment, Evangelism, Exhortation, Faith, Giving, Knowledge, Leadership, Mercy, Pastoring, Prophecy, Serving, Teaching and Wisdom. Upon completion of the test each area is given a score, and the top three areas of gifting are shown separately. The assessment helped to provide insight as to the top three strongest areas that the teen participant is gifted. Additionally, it was utilized to select ten teens with the highest leadership scores to be included in the project. Once selected, the spiritual gifts score was used to align and assign each teen to a mentor within a department in the church according to their strengths.

In some cases a teen was assigned to a mentor based on their interest, talent, or willingness to be mentored in a specific ministry area. The concept of identifying the teens was important for planning the churches leadership team around its mission. Ultimately, teens were selected for development as leaders because the results suggested that they had the greatest opportunity of fulfilling a specific role. As Jeff and Jon cannon state, "Bring in only those people who have a chance of fitting into the role."[5] The process of selection was not about discrimination but strategy.

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[5] Jeff Cannon and Jon Cannon, *Leadership Lessons of the Navy Seals: Battle Tested Strategies for Creating Successful Organizations and Inspiring Extraordinary Results* (New York, New York: McGraw Hill, 2003), 39.

During the course of the seven weeks, the teen participants completed a Youth Leadership Pre-Test at the beginning of week one and a Youth Leadership Post-Test with the same questions at the end of week seven. This test offered a self-evaluated baseline of the teen's ability to lead and awareness of where they see themselves in leadership at the church. This was done through a scoring system on the test that places the teen in one of three categories: ready to lead, more development before leading, and not ready to lead, but continue to develop. After the seven weeks, one of the objectives is that the post-test would reveal an increased ability to lead. At project implementation, the teens were paired with a mentor in which they engaged weekly and dialogued for a maximum thirty minute session about the weekly leadership lesson from material obtained from the book *Spiritual Leadership* by J. Oswald Sanders. The lessons were developed and taught by the researcher in a pre-recorded video method that was uploaded to a private YouTube page and viewed by the teen and mentor for discussion.

It is interesting to note that learning through the internet was not possible during the researcher's childhood. However, in this Information Age, it is not only appealing but effective. The researcher graduated with honors at the undergraduate and graduate level utilizing distance learning that consisted of modules in which both instruction and the instructor were only seen via video. Consequently, the researcher felt that this method of learning would be effective for this project. Additionally this generation seems to learn more from the internet and YouTube videos than they would in an hour in a classroom due to the efficiency, effectiveness, easy grasp of the lessons and feeling of connectedness to the person in the video regardless of their status or rank.

In addressing the power of this concept Baker notes that, "This further breaks down status barriers within organizational culture. This type of positive and equal human interaction increases both connectivity and the pool of knowledge from which the overall organization can pull."[6] Both mentors and the mentored communicated that the lessons were both enjoyable and effective.

Weekly emails were sent out to all participants informing them that the lesson was posted and the link in which to view them. The context associate was critical in ensuring mentor/mentee engagement and that the project stayed on schedule.
The lesson was followed by the teen's active participation each week in the particular ministry in which they were assigned based on their initial assessment, interests and talents. Viewing the lessons to gain leadership insight and meeting with the teens each week to fulfill their ministry assignments' is just one part of the teen's actual development. The other piece that is essential for development are lessons learned that the mentors impart to the mentored. Harkavy says, "By imparting what he or she has learned, the mentor helps others to avoid pitfalls or shorten learning curves."[7] This was critical as mentors shared the leadership lessons as well as personal lessons so that the teen would have a more effective learning environment.

Upon project completion, mentors did an evaluation of the teen's leadership ability using a modified version of the Youth Leadership pre/post- test. This was used to evaluate the teen's development as a leader. The scoring method for the mentor evaluation was the same system used by the teens.

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[6] Milan N. Baker, *Peer to Peer Leadership: Why the Network is the Leader* (San Francisco, CA: Berrett – Koehler Publishers, 2014), 81.

[7] Daniel Harkavy, *Becoming a Coaching Leader: The Proven Strategy for Building your Own Team of Champions* (Nashville, TN: Thomas Nelson, Inc., 2007), 38.

The project ended with a closing summary by the researcher and an exhortation to the youth to continue in the lessons they learned and for the mentors to continue to play an active role in developing these emerging leaders for future consideration as leaders at the church. It would appear that the researcher's approach of leadership development differed from his own experience by training through video as opposed to hands on.. However, the researcher was still near to the project. He was aware and available as information was passed along through program updates from the context associate. Having mentors work closely with the mentored was the intent of the project, with the researcher prepared to facilitate guidance through any roadblocks or mishaps as needed. Souios and Mourdoukoutas also support this idea in stating, "When circumstances warrant, the leader must be prepared to govern team activities in a direct and definitive manner."[8] The researcher maintained readiness to support!

Evaluation Criteria

Considering the goal of this project, there were two chosen methods of data collection. The methods were; a pre-test and post-test prepared by the mentored youth, and a post program evaluation prepared by the mentor.

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[8] M.A. Soupios & Panos Mourdoukoutas, *The Ten Golden Rules of Leadership: Classical Wisdom for Modern Leaders* (Broadway, NY: American Management Association, 2015), 39.

The test was adapted from the *Youth Leadership Development Workbook* written and published by New Light Leadership Coalition.[9] The youth pre- and post- tests are exactly the same.[10] The post program evaluation prepared by the mentor is a modified version of the youth pre- and post- test in which the mentor is able to evaluate the mentee utilizing the same criteria.[11] The purpose of the pre- and post- test was for the youth to answer questions in which they evaluated themselves on their personal leadership capabilities. The evaluation is on a scale of zero to three with zero meaning Strongly Disagree and three meaning Strongly Agree.

The youth answered twenty questions in which they would total up the score. The scoring system was graded in a hierarchy that reflected the youth's ability to lead. The highest score range was forty-six to sixty that reflects an individual who is ready to lead. The score thirty-two to forty-five reflects an individual who has the potential to lead but needs future development. The score zero to thirty-one reflects an individual who may not be ready to lead, but with further development could be capable. The youth Pre-Test evaluated their ability to lead and awareness of where they fit in as a leader in the church. The Post – Test measured the youth's ability to lead with a possible personal awareness of a change in their leadership capabilities upon project completion. The purpose of the post program evaluation was for the mentor to document the teens' leadership development growth from project initiation to completion.

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[9] See Appendix 1.

[10] See Appendix 2.

[11] See Appendix 3.

Field Testing

The researcher began the project very clear on the role that the participants would play. Consequently, an email was sent to each mentor two months prior to project implementation to introduce the project, the purpose and to get a "buy in" on participants. Subsequently, one month before project implementation the researcher held a conference call with confirmed mentors discussing the project, answering questions and preparing for the start date of January 21, 2018. The following behavioral objectives that the researcher targeted as benchmarks for the success of this project were discussed with the team:

1. Teens will participate in an seven week study/field experiment of leadership development with lesson material obtained from *Spiritual Leadership*, by J. Oswald Sanders

2. Teens will participate/serve in a particular ministry that they will be assigned by the researcher.

3. Teens will apply leadership lessons to their development over the course of the project

4. Teens will evaluate themselves at the initial and final stage of the project on their leadership effectiveness.

5. Teen mentors will evaluate teens at the final stage of the project on their leadership effectiveness.

The project began on January 21, 2018. After the 11:00 am worship service, the researcher, context associate and mentor team met with the youth participants and parents. This was the first of seven weekly meetings and lessons.

Each weekly lesson of the project, *Identifying and Developing Teens to Incorporate them into Leadership at Winning Souls Evangelistic Church* is comprised of the acronym "LEADERS."

Week one: (L) Lessons on Leadership

This will be a general introduction of what the ministry project entails its length and general leadership lessons. Additionally, the importance of leadership development in the local church will be discussed. Participants will be assigned a mentor who will instruct them each week in both their leadership lesson as well as their ministry function. Mentors will be assigned based on the results of the Spiritual Gifts test for youth that was submitted prior to project implementation or interest. Lastly, information concerning the project will be given, as well as introduction of the mentors, context associate and the primary researcher and overseer of the project.

Week two: (E) Expected to Lead

This focus of this lesson will be on God's intentionality of identifying and using people to lead.

Week three: (A) Are You a Leader?

The focus of this lesson will discuss whether leaders are born or made and the development of a leader.

Week Four: (D) Determining your ministry area to lead

The focus of this lesson will be on helping teens discover in what area of ministry they would be most effective.

Week Five: (E) Essential qualities of leadership

The focus of this lesson is on the qualities of the leader.

Week Six: (R) Responsibility of Leadership

The focus of this lesson will address several areas in which a leader should be responsible.

Week Seven: (S) Sent to Lead

The focus of this lesson will be on sending equipped leaders into the church.

The researcher recorded a video of each lesson weekly and uploaded it to a private YouTube page that could only be accessed by the link sent to the mentor and mentee by the researcher. Each lesson was less than ten minutes in length, as to keep the attention of the mentee and ensure the information could be comprehended easily for further discussion with the mentor. Additionally these lessons provided the researcher's own personal touch which even through video communication kept the mentor and mentored engaged. In commenting on this type of strategic communication in organizations, Mai and Akerson comment that, "Leaders balance the need for clarity, accuracy, and consistency with the parallel need to maintain a personal touch in these communications through packaging key messages in a video, typically featuring the CEO."[12] While the goal was for the mentor and mentee to meet thirty minutes prior to the worship service each week to discuss the lesson and go over the game plane for practical ministry for that day, because of schedule conflicts and normal life interferences, mentors and mentees scheduled times to discuss over the phone to ensure that the requirement was met each week.

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[12] Robert Mai and Alan Akerson, *The Leader as Communicator: Strategies and Tactics to Build Loyalty, Focus Effort and Spark Creativity* (Broadway, NY: American Management Association, 2003), 119.

Flexibility was essential in ensuring continued engagement. Each week mentees were being utilized throughout the service to fulfill their practical assignments and demonstrate some of the leadership principles they learned each week.

The researcher in his pre implementation telephone conference asked that the mentees have the opportunity to be the point person in some cases to give them a chance to answer questions, make decisions and exercise their leadership potential.

The project ended March 4, 2018. This final week ended with a revisiting of the leadership lessons and an encouragement to the mentors and mentees to continue in the youth leadership development culture. The mentees completed the post- test evaluations and the mentors the post program evaluation of the mentees which the researcher analyzed for discussion with the group and inclusion in the project analysis. Additionally, the researcher mentioned in the closing session, continuance of the program in the church under the name iLead Youth Leadership Development Program. The researcher will set-up a future planning meeting with mentors and mentees to discuss the project, gain feedback, areas of improvement and a way ahead for future groups to go through the seven week course.

<div align="center">**Results**</div>

In order for this project to be successful, it was important that all tests and evaluations were done completely and honestly. Upon gathering the data, along with observations of the competence and confidence of the teens and the instructional leadership, the goal was to have teens that were better prepared to step into leadership roles, specifically at WSEC.

It is interesting to note that according to the Spiritual Gifts Test used for selection, 70% of the ten teens chosen scored leadership as one of their top three gifts. Additionally, the other three scored pastoring as one of their top three gifts with leadership as a fourth or fifth place in their results. This pastoral score also suggests a level of leadership ability. The high leadership scoring of the Spiritual Gifts Test was further reflected in the teen's Pre-Test evaluation of their leadership abilities. Ninety percent of those selected for the project scored between forty six and sixty on the youth leadership pre-test. This highest tier of scoring suggests that one is ready to become a leader. The other ten percent or one individual scored between thirty two and forty-five in which this score suggests one who has leadership potential and needs further development. After the seven week project, all ten youth participants took the youth leadership Post-Test and scored themselves in the highest tier – ready to lead! The results from a mentee perspective suggest that they feel that they possess the abilities and qualities to lead at some level. While it's too early to evaluate the validity of their readiness to lead, what is clear is that from at least their perception, that they see themselves as a leader and one who has the ability to succeed in leadership.

The analysis of the mentors post program assessment was that ninety percent of the mentees were scored in the highest tier and evaluated as ready to lead. Ten percent or one person was evaluated a tier lower than they evaluated themselves. They were evaluated by the mentor as having leadership potential and needing further development. Additionally, the mentee that initially scored themselves in the second tier as needing further development was evaluated by their mentor as ready to lead.

While the researcher expected the mentees would have lower scores initially and would be higher upon project completion, the fact that ninety percent assessed their leadership capabilities to be in the top tier, pre and post project implementation test results suggests that they identify themselves as someone to be followed and who possess a sense of confidence and comfortability in leading in some capacity. The results of the teens pre-test concluded that they were ready to lead. However this doesn't suggest placing them in roles expecting them to lead at a high-level without leadership development through mentorship. Branson says, "Ask any successful businessman and, if they are honest about it, they will almost certainly admit to having benefitted from the advice of a mentor at some point along the way."[13] Hearing the comments of the teens during and at the end of the program suggest that having a mentor added a greater benefit above and beyond just viewing a lesson and running with it. Further long-term evaluation would need to be done to assess actual effectiveness as a leader.

The conclusion from this data is good for identifying teens that feel they already have leadership abilities. However, there may be those that don't score as well and just need the exposure to gain confidence and change their perception of self. Consequently, early exposure and participation in environments conducive for cultivating gifts and leadership qualities will be helpful in building confidence in leadership ability.

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[13] Richard Branson, *The Virgin Way: Everything I know about Leadership* (New York, NY: Penguin Group LLC, 2014), 287.

Challenges

Right at the beginning of the seven week leadership development training, one of the mentors lost their mother. Instantly, there was a willingness by the church family to step in and help her. Unlike some of the other ministries, this particular ministry had three leaders in order to assure there was always a back-up. Consequently, one of the other leaders stepped in to fulfill the role of mentor to show support to the individual but also ensure the success of the project. This is what leaders do! Morgan and Lynch understood this principal in stating, "Strong teams have leaders who constantly look for ways to serve and assist others, especially during times of personal crisis."[14] This team effort did not only benefit the mentors, but also the teens who witnessed this team effort.

Another challenge was in placing the mentors with the mentored. In pairing the teens with their mentor, the program ended up with one mixed-gendered team. The mentor was male and the teen female. This pairing was due to the fact that the teen was experienced and had a desire to learn in that particular ministry that was led by a male. Other ministries had at least a lead and co-lead of both genders. While there is great zeal for excellence in the ministry, the mentor realized that they couldn't be as effective with the female teen as he would a male utilizing the same tactics. Pushing and pressure took a back seat to praise and support even if performance was not always at a level that the mentor wanted to see. When males mentor females, there is a different approach that must be considered.

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[14] Angie Morgan and Courtney Lynch, *Leading from the Front: No Excuse Leadership Tactics for Women* (New YorK, NY: McGraw Hill, 2006), 81.

Johnson and Smith say, "You've also got to build her confidence at every turn, champion her assertiveness, and fan her pursuit of excellence without slipping into the self-defeating abyss of perfectionism."[15] The result was an effective training session that yielded positive results in the area of leadership development.

Lastly, there was a normal challenge that can be found in any organization. According to Lipman, "Management would be the best job in the world, or at least one of the easiest, if all employees were highly motivated, unfailingly polite, always had a positive mindset, and were terrific collaborators. But of course they are not."[16] There are no perfect mentor-mentoree situations! There are no perfect employer-employee situations. The reality is that situations and circumstances arise that must be managed properly so that the employee or mentoree can remain effective. Dealing with youth is a challenge and throughout the seven weeks of this project there was at least one that was communicated. One of the young men was experiencing lack of motivation to continue in the program due to mixed feelings about where they should be at this point in their life. While only eighteen, they had no career and had graduated from high school a year prior. Many of his friends were in college or working and he was also experiencing the pressures at home to mature into adulthood. His mentor did not approach him with an iron fist as to suggest that because he was a man he should already have achieved to a certain level, thereby crushing his spirit even further.

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[15] W. Brad Johnson and David Smith, *Athena Rising: How and Why Mentor Should Mentor Women* (Brookline, MA: Bibliomotion Inc., 2016), 127.

[16] Victor Lipman, *The Type B Manager: Leading Successfully in a Type a World* (New York, NY: Prentice Hall Press, 2015), 86.

Instead, there was a fostering of a real relationship similar to a big brother in which discussions and involvement were beyond the scheduled weekly program guidelines. This was critical to the youth staying engaged.

Halpern and Lubar also suggest this type of methodology in commenting, "When you know and acknowledge your people and their feelings, they feel more motivated, work more productively, and they are more likely to stay, even if the going gets tough."[17] Consequently, this was the one teen that scored himself in the second to the highest tier of the youth leadership pre-test. At the conclusion of the program, both he and his mentor scored him in the highest tier – ready to lead. The empathetic strategy of the mentor was effective.

Reflection

Upon embarking on this project's journey, the researcher has learned more about himself and God's purpose for this project. The researcher feels that he is on an assignment to reproduce leaders through a model that speaks to his personal experience and is biblically validated. Additionally, the theoretical research assumes that this model will be useful in other industries and contexts. The researcher has gained a better theological understanding of God's use of youth in the Bible, and is in continual study as to the effectiveness and extent of their use through their spiritual empowerment from God and mentorship in the local church.

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[17] Belle Linda Halpern & Kathy Lubar, *Leadership Presence: Dramatic Techniques to Reach out, Motivate and Inspire* (New York, New York: Gotham Books, 2003), 89.

This will be documented beyond the life of this project through a continuation of a sustained program at WSEC under the title, iLead Youth Leadership Development Program. The focus of this project suggest that there are leaders in the ministry that may not necessarily be recognized as such.

With proper training, development, employment and empowerment of teens to be leaders, they are given the opportunity to exercise some leadership authority as preparation for possible church leadership in the future. They can't be left in the background untapped, but as Beerel writes, "We also need to empower and encourage those who are not formally recognized as leaders to use their informal authority to exercise leadership within their respective domains."[18] There is a place for youth in ministry and it is not in the background, or off to the side.

The researcher hopes his deeper understanding of how critical youth leadership development is to the overall health of the church is a catalyst for future impact in the local community. While the scope of this project will expand outside of the church, the current context is the church. Consequently, the teens being developed should not just be inspired to lead boldly in church, but also live better for the God of the church. The mentors understood that their responsibility was to cultivate spiritual leaders.

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[18] Annabel Beerel, *Leadership Through Strategic Planning* (London, UK: International Thomson Business Press, 1998), 120.

Lama and Muyzenberg add a great thought to this truth in stating, "Whether you are a spiritual leader or a leader in an organization, it is your job to inspire faith."[19] Spiritual leaders are what the world needs in every capacity. Consequently, one of the central goals of this project is to create a template that can serve as a structured program on larger scales and throughout various institutions and organizations within communities.

Conclusion

An examination of the researcher's spiritual autobiography, combined with the needs identified in the context analysis, concluded that a deficiency in the youth department, more pointedly, lack of youth leadership development, would be the basis for the DMin Project. Leaders can't be replaced or replenished if there isn't an ongoing leadership development plan in place. Equipped leaders should be in place, ready to perform when there is a need. Warner and Schmincke comment here, "Pass the mantle of leadership to whomever is equipped to take it in the moment."[20] Consequently, this project is set to prepare WSEC for the moment.

The researcher considered the critical roles that programs and opportunities played in his spiritual and practical development, and realized that an intentional, structured, and sustained youth leadership program is what was lacking in the ministry.

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[19] Dalai Lama & Laurens Van Den Muyzenberg, *The Leader's Way: The Art of Making the Right Decisions in our Careers, our Companies and the World at Large* (New York, New York: Broadway Books, 2009), 71.

[20] Chris Warner and Don Schmincke, *High Altitude Leadership: What the World's Most Forbidding Peaks Teach us about Success* (San Francisco, CA: John Wiley and Sons, Inc., 2007), 120.

The seven week project that the researcher has successfully implemented and completed is the result of an examination of personal success as one who benefited from a similar program coupled with the need identified in his current context. However, the researcher understands that one cannot assume or concretely concur that just because a teen is developed for leadership that he/she will eventually serve in an area of need in the future.

Future observations, when the teen becomes an adult, along with statistical data through replicating this model in other ministries, will help to prove the success, failure or areas on which to improve within the project.

This project revealed youth who felt ready to lead, were given an opportunity through training and application and evaluated by their mentors as ready to lead. This is interesting to note, as if further implementations of this project in the church and other settings draw this same conclusion, the result may be that youth want to lead, are ready to lead and feel they have the qualities to lead and are waiting for the right mentorship to bridge the gap. The researcher hopes to provide opportunities to bridge this gap within and outside of the church.

Lastly, this leadership training model was a combination of education in leadership, experience in leadership, but also an example of leadership. Youth are sponges and much of what they learn is caught and not taught. In my assessment, the ability for there to be an effective seven weeks of training without any issues was a result of having leaders that were good examples.

Benton says, "People believe and trust what they see, not just what they hear. The better model you are for others, the easier it will be to coach them."[21]These newly developed leaders learned well because they were coached well through great examples. Understanding this will be critical for future implementations in ensuring that there is a process in place to select the right mentors just as it was to identify and select the right mentoree for this project.

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[21] D.A. Benton, *Secrets of a CEO Coach: Your Personal Training Guide to Thinking Like a Leader and Acting Like a CEO* (New York, NY: McGraw Hill, 1999), 188.

APPENDIX A

YOUTH LEADERSHIP PRE-TEST

Youth Leadership Pre-Test

Adapted from Youth Leadership Development Workbook written and published by New Light Leadership Coalition, 2001-2003, pp. 9 and 59. Used with permission.

∗Note to adult leaders: Use this evaluation with your students before they begin your leadership program.

A leader has certain characteristics that make him or her successful. Evaluate yourself on your own personal leadership capabilities by taking the quiz below. Circle the number that, for you, best corresponds with each statement. Be honest!

	Strongly Disagree	Disagree Somewhat	Agree Somewhat	Strongly Agree
I am comfortable with myself	0	1	2	3
I am a good listener	0	1	2	3
I am a confident person	0	1	2	3
I am self-motivated	0	1	2	3
I am organized	0	1	2	3
I am good at getting my point across	0	1	2	3
I am willing to take on new challenges	0	1	2	3
I am responsible	0	1	2	3
I am not afraid of change	0	1	2	3
People look to me for guidance	0	1	2	3
I can motivate others	0	1	2	3
I think positively	0	1	2	3
I have control of my life	0	1	2	3
I work well with others	0	1	2	3
I am a honest person	0	1	2	3
I have a sincere desire to help others	0	1	2	3
I am good at solving problems	0	1	2	3
I am a risk-taker	0	1	2	3
I follow through with my goals	0	1	2	3
I know my purpose in life	0	1	2	3
Now add up the numbers in each column:	0	_____	_____	_____
Add the column totals to get your total score.	My Total Score_____			

Meaning of Score:
46-60* You are a well-rounded individual, and well on your way to becoming a leader!

32-45* You have the potential to become a great leader. But, there are some qualities you will want to develop before you are ready to take on leadership roles.

0-31* You may not think you are a leader now, but keep trying to develop your leadership skills.

APPENDIX B

YOUTH LEADERSHIP POST-TEST

Youth Leadership Post-Test

Circle the number that, for you, best corresponds with each statement. Be honest!

	Strongly Disagree	Disagree Somewhat	Agree Somewhat	Strongly Agree
I am comfortable with myself	0	1	2	3
I am a good listener	0	1	2	3
I am a confident person	0	1	2	3
I am self-motivated	0	1	2	3
I am organized	0	1	2	3
I am good at getting my point across	0	1	2	3
I am willing to take on new challenges	0	1	2	3
I am responsible	0	1	2	3
I am not afraid of change	0	1	2	3
People look to me for guidance	0	1	2	3
I can motivate others	0	1	2	3
I think positively	0	1	2	3
I have control of my life	0	1	2	3
I work well with others	0	1	2	3
I am a honest person	0	1	2	3
I have a sincere desire to help others	0	1	2	3
I am good at solving problems	0	1	2	3
I am a risk-taker	0	1	2	3
I follow through with my goals	0	1	2	3
I know my purpose in life	0	1	2	3
Now add up the numbers in each column:	0	_____	_____	_____
Add the column totals to get your total score.	My Total Score_____			

Meaning of Score:
46-60* You are a well-rounded individual well on your way to becoming a leader!

32-45* You have the potential to become a great leader. But, there are some qualities you will want to develop before you are ready to take on leadership roles.

0-31* You may not think you are a leader now, but keep trying to develop your leadership skills.

APPENDIX C

MENTOR EVALUATION

Mentor Youth Leadership Assessment POST-Test

∗Note to adult leaders: Use this evaluation with your students before they begin your leadership program.

A leader has certain characteristics that make him or her successful. Evaluate your mentee on their own personal leadership capabilities by taking the quiz below. Circle the number that, for them, best corresponds with each statement. Be honest!

	Strongly Disagree	Disagree Somewhat	Agree Somewhat	Strongly Agree
Are they comfortable with themselves	0	1	2	3
Are they a good listener	0	1	2	3
Are they a confident person	0	1	2	3
Are they self-motivated	0	1	2	3
Are they organized	0	1	2	3
Are they good at getting their point across	0	1	2	3
Are they willing to take on new challenges	0	1	2	3
Are they responsible	0	1	2	3
Are they afraid of change	0	1	2	3
Do people look to them for guidance	0	1	2	3
Are they able to motivate others	0	1	2	3
Do they think positively	0	1	2	3
Do they control of their life	0	1	2	3
Do they work well with others	0	1	2	3
Are they an honest person	0	1	2	3
Do they sincerely desire to help others	0	1	2	3
Are they good at solving problems	0	1	2	3
Are they a risk-taker	0	1	2	3
Do they follow through with their goals	0	1	2	3
Do they know their purpose in life	0	1	2	3
Now add up the numbers in each column:	0	_____	_____	_____
Add the column totals to get your Mentees total score.	*My Mentees Total Score_____*			

Meaning of Score:
46-60* You are a well-rounded individual, and well on your way to becoming a leader!

32-45* You have the potential to become a great leader. But, there are some qualities you will want to develop before you are ready to take on leadership roles.

0-31* You may not think you are a leader now, but keep trying to develop your leadership skills.

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